

MODERN
EVANGELISM ON
FUNDAMENTAL
LINES

O. E. GODDARD



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Modern Evangelism on Fundamental Lines

By

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PREFACE

ONE of the most effective agencies for increasing the efficiency of the ministers in our Church to-day is the Summer Schools conducted by the General Boards, the Conference Boards, and the colleges. In all these there is a demand that evangelism be taught. The writer and others who have taught in these schools searched in vain for a book adapted to the needs in this course. Of good books on evangelism there is no paucity. On the contrary, there is a plethora of books on evangelism, but they were not written as a text for this particular kind of work. The managers and promoters of these schools, together with the Cokesbury Press, have asked the writer to undertake to write such a book. No one can be more keenly conscious of the shortcomings of the book than the writer. It has been written in the midst of the strenuous and multitudinous duties of a large pastorate. Literary merit and rhetorical finish have not concerned the writer. To write a plain, didactic book that could be read, studied, and taught by those who are striving for increased efficiency in evangelistic work has been the uppermost thought of the author. If perchance it does make some preacher more effective in winning souls, the author shall thank God and take courage.

THE AUTHOR.

CONWAY, ARK., FEBRUARY, 1924.

CONTENTS

Chapter	Page
I. WHAT IS A REVIVAL?	7
II. THE EVANGELISTIC CHURCH	15
III. HOW TO PREPARE FOR A REVIVAL: PREPARATION IN GENERAL	29
IV. PREPARATION FOR REVIVAL: THE SURVEY	40
V. EVANGELISTIC PREACHING	54
VI. JESUS, THE EVANGELIST	62
VII. PERSONAL EVANGELISM	75 ✓
VIII. AFTER THE REVIVAL, WHAT?	85
IX. PASTORAL AND VOCATIONAL EVANGELISM	95
X. ST. PAUL, THE GENERAL EVANGELIST	101
XI. EVANGELISM IN THE SUNDAY SCHOOL	109
XII. DECISION DAY	118

Modern Evangelism on Fundamental Lines

CHAPTER I

WHAT IS A REVIVAL?

PEDANTIC definitions and etymological distinctions are sometimes a weariness to the flesh, but clear-cut conceptions and clarified thinking are indispensable to efficient service in the kingdom of God. In ordinary parlance, we use the word "revival" rather loosely. We speak of a revival to begin at a certain time; of a revival that did not reach any one; of a revival that ran so many weeks; of a revival that left an unwholesome aftermath; of a revival in which hundreds were saved; thus showing clearly that we are applying the word to all efforts for stirring up a Church and recruiting members. What then do we mean by a revival?

"Revival" and "protracted meeting" are not necessarily synonymous. A protracted meeting may be a revival or it may not. A revival may register itself in protracted services or it may go on indefinitely without an extra service. The writer saw one meeting protracted and protracted until it was a distracted meeting, but it was not a revival. He also saw a rural prayer meeting conducted by laymen evolve into a revival that went on for six months, but there was no protracted meeting as we usually use that word. It is sincerely hoped that we may learn to

8 *Modern Evangelism on Fundamental Lines*

make every protracted meeting a revival meeting and that we may never forget that we can have a good and gracious revival without an extra service. Hence, the words "revival" and "protracted meeting" are not synonyms.

A revival is not a campaign for bringing people into the Church. Usually a revival results in bringing people into the Church, but multitudes may be brought into the Church when there is no revival. The writer once saw a denomination put on a campaign for members and they got twelve hundred into one Church in one meeting. It was a mass of unregenerate and unwieldly humanity. The Church never recovered from that incubus. Usually when a preacher says, "We had no conversions, but we had a good meeting in the Church," he is really trying to avoid the humiliating confession that the meeting was a failure. However that may be, there is such a thing as having a good revival in the Church when no one professes conversion. There are situations wherein the supreme need is reclaiming and revivifying Church members, and the emphasis ought to be placed on that in such situations. If the meeting reaches that end, it is a good revival. Of course all saved people should join the Church. Those who profess, but who do not join, nearly always drift away. What is being said in brief is this: Do not estimate the revival by the number of persons who join the Church. Do not hold meetings merely to enroll members. We are suffering, God only knows how much now, from filling our churches with unregenerated people. Revival campaigns ought to be waged to get people converted and into

the Church, but deliver us from mechanical campaigns whose purpose is to enroll members. Whatever that may be, let it not be called a revival. It is still true that the major part of those joining our Church join during the revival campaign.

A revival is not getting together a great multitude in the church or under a tabernacle in a so-called religious service. All leaders in revival work want a large audience. They yearn for it. They pray for it. They work for it. A big audience increases the opportunity for service. Every legitimate means should be used to get a great audience. But a great multitude can be gotten together by illegitimate means and performances can be put on in the name of religion that will insure a great crowd. Jazz singing, jazz performances, jazz gospel will do it. A morbid curiosity can be aroused. If the leader has an obsession for a big audience, if the newspapers will say that standing room was at a premium and hundreds were turned away (preachers ought to be very conservative about telling how many were turned away. Let the newspapers do that kind of prevaricating), if it becomes the talk of the community that one must go early to get a seat, there will be no difficulty about the size of the audience. But that is not a revival. At its best the meeting will not bring out as many as the circus draws, but the circus is not a revival. Neither is a multitude brought together by jazz performances a revival. Cheap sensationalism, freak capers, and subtle advertising will bring the crowd, but do not call that a revival. A genuine revival will likely bring the multitudes. It ought to do so. It usually does. But a small group unheard

10 *Modern Evangelism on Fundamental Lines*

of in the city might have a great revival. By all proper means get the crowd and then do your best to have a revival. But do not measure the effectiveness of the revival by the size of the congregation.

Neither is an emotional stir a revival. Let it be understood once for all that nothing is said here derogatory of emotions. Far be it from the author to speak lightly of the great surging tides of emotion that the eternal verities of the gospel produce in the human soul. But it is said most emphatically that a shallow emotionalism is not to be taken for spirituality. Excessive emotions that do not register themselves in ethical conduct are a curse. The ecclesiastical mountebank can play upon the emotions, have a great stir, and seem to be sweeping the community without producing any permanent results. Emotionality and spirituality are not the same. One man may be powerfully emotional and not spiritual, while another may be profoundly spiritual but not emotional. A tearful man may be spiritual or he may be void of spirituality. The activity of the lachrymal glands is no sign of spirituality. The fruit of the Spirit is not tears, groans, nor shouts. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." A spiritual man is one in whom these virtues shine harmoniously as the primary colors in the sunbeam. A spiritual meeting is one in which these fruits are seen. There may be shouting and tears and hallelujahs or there may not be. The infallible test is, "Are the fruits of the Spirit there?" The cheapest type of religion in the world is reveling in shallow

emotions and imagining that it is spirituality. To offer superficial emotionality as a substitute for practical Christian living is an insult to Almighty God and it ought to be rejected by men.

What then is a revival? To revive is to impart a new and larger life. In early autumn, when vegetation is slowly dying for want of moisture and there come copious showers and the moisture touches the life-giving avenues and the hitherto languishing vegetation stands out again in living green, there has been a revival in the vegetable kingdom. It has had an impartation of a new and larger life. If some part of our bodies is not receiving an adequate supply of the vitalizing fluid of the body, and the doctor by heart stimulation or the surgeon by surgical operation sends an adequate supply and the dying tissues revive, there has been a revival in the animal kingdom. It has had an impartation of a new and larger life. It has been revived. So when believers begin to decline, when their spiritual vitality is decreasing, when the processes of spiritual death are being set up, if there comes an awakening and the soul turns again to God and the clogged-up channels are again opened and the life of God flows afresh down into the soul, that is a revival, a spiritual revival. Every soul that receives an impartation of a new and larger life has a revival. In this sense a revival is individualistic. One individual and God can have a revival anywhere, any time. How foolish in any one to complain that "we somehow cannot have a revival here"! To one who knows, that is an acknowledgment that he is not right with God. Any soul that wants a fresh

12 *Modern Evangelism on Fundamental Lines*

supply of Divine grace can get it any time, anywhere, he or she turns to God. A revival after this fashion can be had any place outside of hades.

In common parlance, however, we mean more than the impartation of a new and larger life. The word "revival" has extended its meaning. It has increased in extent without diminishing its content. We by common consent now mean not only the impartation of a new and larger life to believers, but we also mean the reclamation of backsliders and the conversion of sinners. A meeting protracted or regular stated meeting that results in the impartation of a new and larger life to believers, the reclamation of backsliders, and the conversion of sinners is a revival. Indeed any one of these three results may properly be called a revival. If the members of the Church get a new experience, get a new and larger life, that is a revival. If backsliders are reclaimed, that is really a resurrection from the dead. But usage makes it proper to call that a revival. If nothing else is done, if only backsliders are reclaimed, that is a revival as we use that word to-day. If sinners are converted, it is a revival. That is really spiritual birth, but we now call it a revival. It might be that there are no believers that need a new and larger life (that is hardly possible, however), and there may be no backsliders in the community (and that would be unusual); but if sinners are converted, it is a revival. Some one of these features must be present to justify the word "revival." The audiences might be large, the preaching entertaining, the singing delightful, and the fellowship fine, but no revival. But if sinners are converted, or

if backsliders are reclaimed, or if believers receive a new experience, it is a revival.

The usual chronological order is, believers revived, backsliders reclaimed, and sinners converted.

Views concerning what a revival is have been no more erroneous than how to have one. In the long ago men supposed that they did not occur frequently. If a community were visited by a gracious revival one year, it was commonly thought that it would likely be several years before another could be expected. It was even said that they came in cycles of five years. But the exceptions were too numerous. Some Churches had them more frequently than that and some did not have one in ten years. Abandoning the idea of periodicity, others said they could not be accounted for. They came and went in unaccountable ways. That gave rise to the fatalistic notion of waiting for God's good time to send a revival. The writer once heard a man pray, "O Lord, when will it be thy good pleasure to send us a revival?" The implication in this is that if the revival does not come, God is to blame. Such implication Methodists renounce. Revivals are not capricious. They are not freakish. They are subject to law. The more we learn of God, the more are we convinced that all he does he does by well-regulated laws. He is the Author of all law.

There are a few fundamental facts that we might well keep in mind. God is always ready to revive his people. The Church always needs a revival. Whether they have it depends upon whether they comply with the Divine law. Usually a revival is preceded by a deep sense that one is needed. Then

14 *Modern Evangelism on Fundamental Lines*

comes heart-searching. Discoveries of sin, shocking and humiliating, are made in the hearts of believers. Church members get a new experience. Unusual activity begins to show itself in the membership. The preacher preaches with strange unction. Conviction seizes upon the unsaved and there is a turning to the Lord.

The conviction that the revival is the best agency for reaching adult sinners ought to be deeply implanted in the mind of preacher and people. We should by all means make the Church so fervent and the services so helpful that souls would be converted all the year through. That ought to be the holy endeavor of every pastor and every Church. Even then there are many who will never be reached in the ordinary services. It takes the organized, specialized, high-pressure method to get them. If we are willing to become all things to all men, use legitimate methods that by all of them we may save the largest number possible, we will not neglect this agency which has been so wonderfully blessed of God in reaching grown-up sinners. So long as nearly half of our adult population are unsaved we cannot think of dispensing with the old-time revival.

CHAPTER II

THE EVANGELISTIC CHURCH

WHEN one takes a retrospective view and sees what God has wrought through Methodism in a century of work, and remembers that for more than a quarter of a century after the first sermon the settlements were few and far between and preachers of our faith were few and poorly paid; when one calls to mind the meager opportunities and the multitudinous difficulties for Church work in the pioneer days, and the political changes we have undergone, and then counts the millions of Methodist communicants to-day—something is seen of which all are justly proud. Nothing but a fervent and aggressive, intensive and extensive, persistent and invincible type of evangelism could have achieved such glorious results. All honor to the pioneer Methodist circuit rider, missionary and man of God, evangelist and colporteur, who crossed the prairies, swam the streams, endured hardships unknown to us, and planted the banner of Jesus Christ in every nook and corner of this vast domain. Peace to the memory of these who first told the story of Jesus and his love and laid the foundations upon which we are building. May their evangelistic spirit and fervor fall upon us, their successors! The highest commendation that could be pronounced upon us is that we should be worthy sons of the noble sires who preceded us in service and have gone to their reward.

I do no violence to history when I claim that the

16 *Modern Evangelism on Fundamental Lines*

secret of our success has been the evangelistic spirit. One need not be a prophet or the son of a prophet to forecast that if the history we shall make during the next century shall be proportionately as great, the evangelistic spirit must be maintained. I dare to say that if we lose the evangelistic spirit there will be no centennial celebration one hundred years from to-day. The remnants of Methodism would speak enthusiastically of our early history and apologetically of the second century, and Methodism would be growing senile and inefficient. May it never be said of Methodism: "Our little systems have their day, have their day and cease to be"! It will never be said of us if we maintain the evangelistic spirit; but if we lose that, it likely will be said of us, and ought to be said.

Why is the Methodist Church the evangelistic Church? Why was evangelism the dominant note in our ministry in all our early history? Why do we claim that if we cease to be evangelistic we shall cease to be the mighty power for good we have been? No man is entitled to an opinion on a subject unless he forms that opinion from a historic viewpoint. He must know the subject in its historic setting. He must know its origin and its antecedents. What care I for a man's opinion on the tariff who does not know its history? Who cares for a man's opinion on governmental finances who knows nothing of the history of governmental finances? Whose opinion is worth anything concerning war who does not know something of the history of wars? Whose opinion is worth anything concerning Church politics who does not know the evolution of these politics? O, a man

may say, the evangelistic spirit is a good thing in any man's Church. So it is; but if that is all he knows about it, he is not an intelligent Methodist. There are historic reasons why the Methodist Church is and should be *the* evangelistic Church and why ours, above all other Churches, has put emphasis on evangelism.

The deplorable, lamentable, awful condition of England, politically, morally, and religiously, when the Wesleys came on the scene cannot be described and can hardly be conceived. The political situation was corrupt beyond our most extravagant conceptions of corruption. Society was rotten to the core. The clergy in the city were worldly and their preaching colorless. Blackstone, that great jurist, said he had heard every noted divine in London, and in no case could he tell from the sermon whether the minister was a Mohammedan, Confucianist, or Christian. What a fearful indictment! Remember who Blackstone was. The country clergy were intolerably ignorant and did not conceal their depravity so well as did the city preachers. All were utterly void of spiritual life and power.

Milton in his day speaks of the hungry sheep coming to the bins and looking for food and getting nothing but wind. Green, Lecky, and other unbiased historians gave us a horrible picture of the religious conditions. The clergy, void of convictions, could change from Protestant to Catholic, or *vice versa*, as easily as they could change their raiment. In the reign of Mary there were nine thousand Catholic clergy. When Elizabeth ascended the throne and changed the administration to Protestant, all these

nine thousand turned Protestant except three hundred and twenty-five! Think of that! No wonder Voltaire prophesied that Christianity would soon cease to be. With the clergy so ignorant, so worldly, so corrupt, what could you expect of the rank and file of the membership? Vital Christianity had practically disappeared. Experimental religion was unknown. If one had claimed that he had the witness of the Spirit, he would have been called a fool or a fanatic. Divine assurance, the consciousness that the blood of Jesus Christ cleanses from sin, was not heard from the pulpit or experienced by the pew. I repeat that the moral and religious condition of that time cannot be conceived, much less described.

McTyeire's opening sentence in his great "History of Methodism" is the key to the history of our Church: "It was not a new doctrine, but a new life that the first Methodists sought for themselves and others." We had no quarrel with theology, but with the Church life of that day. They taught the doctrine of the deity of Christ, the personality of the Holy Spirit, authenticity of the Holy Scriptures, a heaven for the righteous, and the damnation of the wicked. They had the form of godliness, but were void of the power. It was not a new doctrine, but a new life that the world needed. God has a way, at these supremely crisis hours, of bringing a man on the scene to turn the currents of history and save the world from the total wreck that seems impending. Such a man was John Wesley, whom God brought forward at this hour.

Luther not only fought corrupt practices, but the pernicious doctrines of Rome. Other Churches have

come on the scene to emphasize certain doctrines. Our Presbyterian friends have a divine mission on doctrinal lines. So, I am willing to concede, have all the evangelical Churches. Ours is the only Church whose mission is "vital godliness." We are in accord with all the evangelical Churches in their fundamental doctrines. Perhaps the witness of the Spirit might be called an exclusively Methodist doctrine. At least nearly all else we teach was theoretically held by some other Churches before we came into history. Vital Christianity, conscious salvation, and the witness of the Spirit are nearly one and the same thing; and since no other Church was teaching them, we might call them our distinctive doctrines. When we cease to emphasize these things more than other Churches, we lose our distinctive marks. We expect all Churches to be evangelistic, but not pre-eminently so. We expect all of them to emphasize soul-winning, but not so zealously and persistently as Methodists do. This is the historic reason why the evangelistic spirit has been, is now, and must ever be the dominant spirit of Methodism.

The evangelistic spirit in Methodism has been to seek and to save the lost outside the Churches, not to build up ours by proselyting from other Churches. There is a historic reason for this. If we were founded upon a doctrinal tenet and believed that we alone had salvation, we should not hesitate to proselyte, but we believe that the fundamentals of all the evangelical Churches offer life and salvation to humanity. We bid them Godspeed and rush on after the lost sheep outside the fold. We have not gone to other altars for our converts, but have had

no objection to those converted at our altars going to other Churches if they think that there they can best serve God.

This we conceive to have been the Master's attitude toward the lost. When he was complained at for associating with the publicans and sinners, he defended himself with three parables—the parables of the lost coin, the lost sheep, and the lost boy (prodigal son). He justified his concern for lost humanity because his attitude toward them was analagous to that of the woman to the lost coin, the shepherd to the lost sheep, and the loving father to the lost boy.

Out of the raw, crude material we have built up a mighty Church. No other Church has been made weaker by our aggressive policy. Indeed, all have been benefited. The reflex influence of the Methodist movement on the Church of England has, beyond all question, been immeasurably helpful. Our policy has made revivals respectable and respected. When first we began revivals they were belittled, ridiculed, and looked upon with contempt by a gainsaying world. But they outlived this. Neither the fires of opposition nor the frosts of irony could suppress the Methodist revivals. Finally other Churches, noting that revivals were powerful recruiting agencies, adopted the Methodist plan. What is more honorable now than a revival? Where is the Church that is not proud to have one? Some of the non-evangelical Churches disguise them under the names of "missions"; but when you pull off the veneering it is an assault and attempt at a revival without the skill or efficiency of the evangelical Churches.

No, our wonderful increase in members is not due to proselyting. We are strictly ethical in dealing with other denominations. We treat them as honored agencies and deal with them in a brotherly way. We think proselyting contemptible. We had rather die than maintain ourselves by getting the disgruntled, sore-headed members of other Churches. A proselyting preacher would purloin potatoes if there were no penitentiaries.

The evangelistic spirit in Methodism will not allow us to make a fetish out of any particular form of revivalism. The form of revival that Wesley conducted in England was not the same that we had in the pioneer times in America. The old-fashioned brush arbor with its "mourners' bench" and all the accessories we had in the days of our fathers would have looked strange to Mr. Wesley. Some people ignorantly think that we got that from Wesley. We did not. We developed it from the exigencies of the situation. That was the form to make evangelism more effective for that day. Methodism must have ability, flexibility, adjustability, and adaptability, in order to have successful revivals, however much the times may change. If we should become wedded to a certain form of evangelism and refuse to adjust ourselves to the changed conditions, we should soon be fossilized, petrified anachronisms. We may cry out against the times all we please. We may think it is all going to the bad because matters are not going on as in the days of our fathers, but our efforts will be in vain. We face the conditions, not with a theory of methods, but with the determination to save the day.

Much is being said in our day about the win-one method of revivals. Some look upon it as an innovation that will bear watching. Some think it is likely to fill the Church with unconverted people. Instead of calling this an innovation, I shall rather call it a reversion to the type of the primitive revival. Familiarity with the first chapter of John will disillusionize any one about the one-to-win-one method being new. It was the method used in the first soul-winning campaign ever launched in the history of Christianity. If you will but listen to Jesus unfolding the great doctrines of the new birth to one auditor or discoursing with the Samaritan woman concerning the water of life, you will see that he was an expert in the one-to-win-one method.

Finally, it is in keeping with our history to adopt the method that is best adapted to the times in which we live. This is a time of decided individualism. We seem to have passed out of the "gang" spirit that prevailed in the days of our fathers. The older members of the Church remember the time when, if the ringleader of a bunch of men got converted, we were sure of all the gang. If the leader of a group of women moved out, all her satellites moved also. So it was among young men and women also. That is not true to-day. Each person does his own thinking. The gang spirit is seen to some extent in adolescent boys, but not so pronouncedly as in former days. The only wise thing to do is to adopt the method that works most effectively. While I am not wedded to any method, yet I do believe that for this age the win-one method is the best. If each member wins one for Christ per year, you would

double your membership annually. The active preacher will receive enough by letter and on profession of faith as a result of his efforts to counter-balance those who go out by letter, death, and otherwise.

There are certain things which to-day seem to imperil the evangelistic spirit in our Church. The first I desire to mention is the complexity of our organization. We have many irons in the fire. Our duties are multitudinous. We are no longer the simple, single-eyed evangelists of the pioneer times. Our very success has multiplied our agencies. We have a great educational system that must be maintained. We have our large missionary enterprises that must be financed. We must house our converts to conserve the results of our revival work. Hence no day must pass, no sun set, without our adding one more house of worship built by Southern Methodists. We must raise millions of dollars for the endowment of the superannuate fund. Our publishing interests must be looked after. If we observe all the special days asked for and take offerings for all the good things that insist on a hearing from us, every Sunday would become a special Sunday for something that is very important, and every time a congregation assembled special offerings would be taken for some religious or philanthropic enterprise. Is it any wonder that in the midst of such multifarious demands a preacher should exhaust himself in these, to the neglect of the prime work of a minister? I do not know how we can simplify our work, but this I know: It is too complex. We are strenuously exhausting ourselves with the

24 *Modern Evangelism on Fundamental Lines*

diversified interests that must have attention and not allowing soul-winning to have the preëminence. We are dissipating our energies on side issues.

The second menace to the evangelistic spirit is formalism. Formality and spirituality seem often to be at inverse ratio. It seems that spirituality might express itself in stately and fixed forms, and it may in a measure. It would also seem that stately forms and fixed ritual ought to contribute to spirituality. But somehow it is still true that where the Spirit of the Lord is there is liberty. Elaborate rituals and fixed forms seem to degenerate into frozen feelings and frigid finesse. Ours is supposed to be a happy medium between ritualism and the barren, crude, chaotic worship,* or the bedlam that obtains in religious organizations without a form of worship. Ours is sufficiently æsthetic for the spiritual-minded formalist and free enough for the independent soul that does not like to be trammelled with routine formula. But when we carry out all the order of worship and with considerable to the rise, when we pray over the puny penny collection, when the choir agonizes over some semisacred anthems, when the gospel message is made subordinate to the form of worship, we are bordering on dangerous grounds. Methodists must have too much fire and fervor to become formalists and too much decency to indulge in wild orgies in the name of religion.

The third menace to the evangelistic spirit in Methodism is worldliness. Now, some one may be expecting me to go into a tirade against dancing, card-playing, and theater-going. That is the pity of it. We have scolded so much about these particu-

lar forms of worldliness that we have allowed the man who does not, perhaps who cannot, indulge in these to think he is not worldly.

In the incipency of our history we were a very unworldly people. But since we have gained so much prestige, so much wealth, so much culture, we are not the simple, primitive people we were just subsequent to the days of the Wesleys. Now, worldliness consists in looking to something unchristian or antichristian for our happiness. It may be in the ballroom or in the bank. It may be at the card table or in the counting house. It may be in the theater or in the throes of the marts of trade. The money lover is as worldly as the dancer. The grafter is the worldliest man on the map. I have had men steeped in sordid selfishness, blind to everything but the almighty dollar, complain that our young people are too worldly. He who gets pleasure out of the lust of the flesh, the lust of the eye, or the pride of life is worldly. A love for these things is incompatible with the love of God. When our people go outside of the Church circle for their pastimes and pleasures and hobnob with those who do not honor God, they are getting on dangerous ground. We must find our highest delight in the service of God and in the communion of the saints. Can a true wife get pleasure out of associating with her husband's enemies in a place where his name would be jeered? O for simplicity of life, for Churches that afford all the pastimes and pleasures our people need and furnish it under religious auspices! O for a people who cannot enjoy an atmosphere where the name of Jesus could not be called without causing a hiatus! When Methodism

becomes worldly, she belies her history and beclouds her future.

How shall we maintain an evangelistic spirit and thereby be true to our history and fulfill our unfinished and God-given mission in the world?

First, we must keep in mind the purpose of our existence and the reason we came to be. We are to be more zealous than other Christians. We are to be more fervent than others, more burdened for souls than others, more aggressive in revival work than others. When the time comes (God forbid that it ever should!) when we are no more zealous than other Church folk we might as well close our doors.

Second, we must make soul-winning the chief business of the Church. Our educational work, church buildings, and all the various and sundry interests of the Church must be subordinated and properly related to the chief business. Rudyard Kipling was right when he said that it was a hard thing to keep matters properly classified—to keep primary things as primary, secondary things as secondary. Secondary things will try to usurp the primary place. We must have Christian education, for it can be a mighty factor in evangelism. We must build churches, or our converts will not be nourished and conserved. Everything in the Church is important because it is, or ought to be, related to soul-winning.

In the third place, we can maintain the evangelistic spirit in Methodism by preaching and practicing the spirit-filled life as preached and practiced by the Wesleys, for all need the Pentecostal experience. I

know I am getting on controverted ground and that I should tread carefully. I know we have wrangled much over holiness, sanctification, Christian perfection, and so forth. We have oftentimes exhibited much unholiness in contending for some theory of holiness. Each one has found plenty in Wesley's writings to confirm him in his theory. Regardless of agreeing or disagreeing with any one here or elsewhere, I affirm that every preacher and member needs the Pentecostal experience for effective service. We are not qualified for pulpit preaching and personal work without it.

What is that experience? Evidently it is not one for cleanings. Jesus said: "Now ye are clean through the words which I have spoken unto you." The justified life is the sinless life. If there be roots of bitterness in a believer, it is because he is backslidden. The blood of Jesus Christ cleanses from all sin. He that is born of God does not commit sin. But sinlessness and inoffensiveness will not conquer this sin-cursed and sin-dominated world. It takes more than innocence. It takes supernatural power. The Pentecostal experience does not make a man infallible in his judgment. It gives him illumination; but I am skeptical about infallibility, whether it be claimed by the Church at Rome for the pope or by a man with a certain kind of Christian experience, numbered, named, and labeled. It does not necessarily enable one to talk in an unknown tongue. There was a reason for its doing that for those on the day of Pentecost, but in our day many foolish things have been perpetrated in the name of tongues. What is the Pentecostal experience? Read the Word:

“Ye shall receive power after that the Holy Ghost is come upon you.” “Tarry ye in Jerusalem till ye be endued with power from on high.” What is this power? What is it for? The Word tells and illustrates. “Ye shall be witnesses unto me in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.”

Witnessing power is what the apostles prayed for and received. They went out at once as witnesses concerning what the Lord had done for them. The Pentecostal experience casts out dumb devils, liberates tied tongues, makes it a joy to tell what the Lord has done for men. There never was a time when witnessing power was so much needed as now. This is a pragmatic age. The ever-recurring question is: “Is it workable, does it pay, is it practicable?” If our Methodists all had this witnessing power, there would be such evangelistic activity that soon Methodism would sweep the world. If all our two million members had it, we would be the most invincible power on earth.

Methodism's past was made memorable by reason of our evangelistic spirit. Our vitality to-day is measured by our evangelistic spirit. The future depends upon our evangelistic spirit. May we be true to our history and fulfill our unfulfilled mission in the world!

CHAPTER III

HOW TO PREPARE FOR A REVIVAL: PREPARATION IN GENERAL

IF proper preparedness is half the battle in real military conflicts, it is no less true in revivals—spiritual warfare. A general would be foolish to rush into battle without preparation, so likewise would a general in the army of the Lord be foolish to rush into battle without adequate preparation. Many battles have been lost because the preparation was not wisely made. Thousands of protracted meetings have failed to become revivals because the preparation was not wise nor adequate. The revival campaign is the great outstanding event of the year's work. It is the reaping time for the Church. More people join the Church during the two weeks of revival campaign than during all the other fifty weeks of the year. The good work that goes on all the year round is harvested in the revival meeting. A crop may be carefully cultivated and the soil made to produce abundantly, but if the farmer makes no preparation for gathering, he loses the results of his year's labor. The wise farmer plans to reap with care, to garner all the produce of the soil, to conserve the results of his toil. So likewise the preacher plans with great care to reap all the fruitage the faithful labors of himself and others have made possible during the year. But neither farmers, military men, nor any one else needs to use such fine discrimination in making preparation for

anything as a preacher needs to make in getting ready for his revival campaign. Neglect anything and everything else rather than this. The preacher who leaves undone one thing that could be done to perfect the preparations for the meetings is culpable. Let nothing prevent the most careful and painstaking preparation. I have helped a goodly number of pastors in revival meetings. The most usual defect in the pastor is inadequate preparation. The vocational evangelist could tell us much on this line. He knows that it often takes him a week to get the meeting where it should have been when he arrived. All pastors who help other pastors know, too, how utterly many pastors fail in their preparation for a meeting.

Setting the time. As a general rule every congregation should have a revival meeting once per year. Some Churches seem to get on without this, but the rule is that every Church needs an annual revival campaign. This is in addition to Decision Day, Rally Day, and other special days put on by different departments of the Church. The city pastor will have to consider city life. Its strenuous seasons, its vacation seasons, its civic affairs are all to be thought of in setting the time for a meeting. There will never be a time when everything else can be gotten out of the way, but do your best to set a time when the things that detract will be at a minimum. The preacher who is oblivious to these things will soon get the reputation (and that is a heavy liability to carry) of being a man without common sense. The whole calendar from January 1 to December 31 ought to be studied with great care and the time

selected, all things considered, that seems most suited to the revival campaign.

The rural pastor will have to consider crops, planting, harvesting, roads, moonlight, schools, civic and patriotic celebrations, and many other factors. The pastor of an eight-point circuit will need great wisdom in making his evangelistic calendar for the year. Some of his meetings ought to be held in mid-winter. If buildings, roads, and other factors permit, he ought to hold some meetings in the winter. Some of his people will resent the innovation. Some people do not know that folk can get religion except in hot weather—"dog days." But a few successful winter meetings will disillusionize them. Other rural Churches could have their meeting just before Easter. I once knew a man who had eight meetings to hold, and he held them in eight weeks. He simply began at one place, preached one week, and went on to the next place. Sometimes he left penitents unconverted at the altar to go to the next place, where he had no penitents during the meeting. He felt that he must hold eight meetings and that the only time was during the eight weeks after cotton was "laid by" and before cotton-picking began. There is surely a wiser arrangement of the revival calendar than this in the rural districts.

Be he city pastor or rural pastor, he ought to confer freely with his officials and dependable people about this very matter. They know the traditions and the prejudices of the community better than he. They can often prevent his running counter to some local difficulty that would make a revival impossible. The pastor is not a monarch, not an overseer who

lords it over God's heritage, but a servant of God and men and he ought to talk freely to both God and man about this important matter before he puts it on the calendar. If the preacher has the right conception of a revival, what it is and what it ought to mean to the community, he will not think all this painstaking care about the time exaggerated. If he has no adequate appreciation of the importance of the revival, he need not study this chapter, for he is doomed to failure anyway.

The time having been wisely set, the next step is publicity. Rarely does a preacher give adequate publicity to a revival campaign. To announce it from time to time, to have some "dodgers" distributed on the streets, this is publicity in the minds of some pastors. He who thinks that is publicity knows nothing of the psychology of advertising. If the circus simply announced its coming and the day before had some "dodgers" distributed, the whole country would not be seen at the circus. The managers of the circus know the psychology of advertising. The cold fact that a thing is to be is not publicity. An atmosphere must be created, the fact must be repeated so often audibly, visibly, and in every other possible way that it gets into the thinking of the people. You read of the circus a hundred times before it comes. Interest is aroused, expectation created, atmosphere surcharged with the thought of it, and the masses go. The children of this world are wiser in their generation as to advertising than the children of light. The preacher ought to have a Publicity Committee. Select men and women who know how to advertise their own business. Use

the kind of advertising that takes in that community. Use newspapers, posters, dodgers, house-to-house cards, all these and all other legitimate methods of getting the meeting into the thought life of the community. But major on the one that is effective in that community. I was in one city where newspaper advertising did not pay. In most cities it does. I have been in county seat towns where the "dodger" business had been overworked. Of course I did not use it there. Business men will know what takes in that community. Use it for all it is worth. Do not be too economical in money matters. Good advertising will finance itself. The increased congregations will make the offerings from evening to evening so much larger that you will be able to pay for the publicity and have as much money left as you would have had had you not advertised. If the city ordinances are not against it, sometimes a great streamer across the street advertising the meeting is a good thing. I once planned to do this and found that there was an ordinance against it. The street commissioner told me I could go on and do it and no one would object. I replied that the Church is a law-abiding institution and that we would not ask that the law be suspended for our publicity. (Teach and illustrate obedience to the laws in the Churches.) Every pastor would do well to make a careful study of publicity. Why should a little social function given in your city get more publicity than a prayer meeting? Why should people read what Mrs. Jones wore to the reception with more interest than what the choir sang Sunday night or what the preacher said at the midweek church service? Because we

have created a taste for that kind of reading by persistent advertising. The same persistence will make Church news and Church affairs interesting. Advertise twice, thrice, ten, twenty, fifty, one hundred times more than we have been advertising. We are engaged in the biggest and best business in the community, and it ought to be taught to be more concerned about what we are doing than about what any other institution is doing. Advertise much, more, most.

Enlist the Church as a whole and all its auxiliaries. The Church ought to be impressed that the revival campaign is by all odds the most important event in the Church calendar for the year. The preacher is responsible in so far as he is able to influence the thinking of his congregation for the ideas they have about Church matters. It is his plain duty to impress them with the indispensableness of the revival. Impress them that it is the most effective recruiting agency the Church has known. If he takes high ground and stands steadfastly there, they can be brought to his point of view. If he ever maintains an apologetic attitude toward revivals, all the pretentious sisters will call him progressive, up-to-date, and dote on him. He must stand as an avowed champion of the revival even if he seems for a time to be standing alone. If he shows a willingness to let other things have precedence over the revival, there will be a dozen things wanting one night during the revival campaign to put on something special. When once he yields to this he has conceded that the revival is secondary. Better have no meeting than have one that is rated second to other matters. Make

the revival first or nothing. Having duly impressed the whole Church with the supreme importance of the revival, he should then begin to enlist the departments. Perhaps he should begin with the board of stewards. Most any board is willing for the preacher to hold a meeting any time in his own way. They rarely offer any interference. But pity the board that thinks it is its duty to look after the temporal matters, but has no special responsibility in the revival campaign. They constitute the pastor's staff. He should no more think of going into battle without them than a general would go into a bellicose engagement without his staff. If there is antipathy, it ought to be met squarely and overcome. If there is apathy, that ought to be turned into a real concern for the welfare of the Church. If they are men of sound piety who both know and love the Church, they ought to be interested in the conversion of sinners and the upbuilding of the Church. The outlook is poor if the board cannot be definitely committed to the meeting. Let the pastor work long and patiently till this is accomplished. How it heartens a pastor to know that the whole board is with him, supporting him with their prayers and influence! Some men have the board meet with them for a few minutes of prayer just before the evening service. I have seen that work well. A steward is in a sense an assistant pastor. He is actually the spiritual adviser of his group. All the stewards ought to be present at every service unless providentially hindered, and try to get all their group there every service. If possible, go into the meeting with the solid backing of your board of stewards.

The entire Sunday school organization ought to be enlisted. What the Sunday school forces ought to do in an evangelistic way is discussed in another chapter. Here I'm putting the emphasis on getting them to assume the right attitude toward the meeting. The general superintendent and all the departmental superintendents should be conferred with freely about the meeting. Then a conference of all officers and teachers should be held. This vast army of our best men and women in the Church must be enlisted in the revival. Indifference, apathy, or antipathy on the part of any of the officers or teachers is ruinous to the meetings. Teachers who cannot be enlisted in a revival campaign had better be released of the responsibility of teaching. The ultimate purpose of all Sunday school endeavor is to make useful Christians out of all who attend the Sunday school. A teacher who is not in sympathy with the Methodist traditions as to revivals and who does not know enough of Methodist history to know how God has honored this method of saving lost humanity should either learn something or retire from this tremendously responsible place. Whatever time or effort it may cost, enlist the Sunday school forces before you begin the meeting.

Enlist the Epworth League. Our young people are really about the easiest factor in the Church to enlist if rightly approached. Sometimes the pastor assumes that his young people will not be interested in revival work. In this he is mistaken. When dealt with frankly and reasonably they can be enlisted in whatever work they ought to do. The pastor should have conferences with the League cabinet. Go over the

plans of the meeting with them. Help them to discover their place in the meeting. Then go before the whole League in a devotional meeting and with all the tact and skill that God will give you capture that body for the meeting. In so far as is possible then get them to keep the calendar clear for the meeting. Social meetings during the revival will detract. I have found it no more difficult to get them to avoid socials during the meeting than it is to get older women to refrain from giving something that diverts the mind of the Church from the revival. When once thoroughly and genuinely interested in the revival the young people will be one of the mightiest factors in the meeting. Do not begin with a tirade on the dancing members of the League, if you have such. Do not begin with any negative denunciations. Begin with a positive program. Let them know that you expect active coöperation and faithful service. Young people rightly handled are more dependable than older people, some preacher's opinion to the contrary notwithstanding. Make your young people active in the revival.

Enlist the missionary society. Whether you have one or many, enlist all of them. The women in the missionary society are usually the best people in the Church. They have a real heart interest in establishing the kingdom of God. By all means there should be a serious conference with them in preparing for the revival. They can do much to prevent other women of the Church from giving receptions and social affairs in their homes during the meeting. They can enlist the other members of their own family. They can do more than any other

one factor in creating an atmosphere in the Church favorable to the revival. Get them to take the meeting on their hearts and make it a matter of prayer in all their sessions.

Enlisting the missionary society or societies will be your easiest job in the preparation for the revival, but it must not be neglected nor ignored. Their hearty coöperation so easily secured is indispensable.

A prayer program should precede the meeting. The Church as a whole must be enlisted in prayer for the meeting. Of course all the Wednesday night services will be given to prayer for the revival. A supreme effort should be made to get the entire Church out to the prayer meetings for some weeks before the protracted meeting begins. Announce specially attractive subjects, advertise extensively, and do all the personal work possible to get the whole Church in the midweek meetings. When you get them there, put on the pressure of prayer for the revival. If these meetings can be made to glow with a holy enthusiasm, you have made immense progress in the preparation for the meeting. Group prayer meetings, or cottage prayer meetings in small circles, have been used to great advantage so frequently that I need not dwell on their importance. Certainly every family that holds family prayer ought to remember the meeting in the family devotion. More things are wrought by prayer than the world dreams of. If a number of devout souls pray through—that is, get that restful assurance that they have prevailed with God and the prayer has been answered—the victory is yours. If the whole Church is in expectancy, you are on vantage ground. Let them

know that this is a coöperative meeting, God and the Church coöperating for a sweeping revival. God will furnish the power if we will furnish the obedience and the faith.

These and other steps that the pastor will see needed in his own community are some of the necessary steps toward getting ready for a revival. If the pastor is too economical with his energy to make such an outlay of it for a revival, he is too lazy for efficient service and may be too lazy to get into the kingdom of heaven. There is no excellence without great labor in any sphere of life. We honor God most by doing our part best. Make every possible preparation for the meeting.

CHAPTER IV

PREPARATION FOR REVIVAL: THE SURVEY

The purpose of the evangelistic survey by a Church is to discover just what the obligations and responsibilities of that Church are from the point of view of evangelism. In other words, it is the purpose of such survey to find out for just whom the Church is responsible that it does not already have in its membership. It is to discover whom it should reach to save from sin and for membership in the Church, where they are located, and their present religious status in order that a program based upon the real facts in the case may be formulated that will meet the actual situation confronting it.

It is the purpose of this chapter to set forth in a general way the method by which this information can be secured by any Church. In the first place, it may be said that the Church, as a whole, should be committed to the proposition of making the survey. A fundamental principle in making the survey is to have the organization affected by it to be thoroughly committed to it. This is necessary to get the largest results from the standpoint of information. It is likewise necessary in order to be of real value to the organization for carrying out whatever program seems to be wise in the light of the facts discovered by it.

In order to get the Church thoroughly committed to having an evangelistic survey made, it will be necessary in most cases to inform the Church as to what such a survey is and why it should be made. This is clearly the mission of the pastor.

The first thing to be done by him, if it has not already been done, is to get thoroughly acquainted with the evangelistic program for this year and to study carefully the organization proposed for carrying it out. Especially should he be thoroughly conversant with the evangelistic phase of this program which plans to present Jesus Christ to every one of our unsaved constituency. The details of this plan should be completely mastered by him.

He should study it and pray over it until he is gripped by its challenge, realizes his own and his Church's opportunity and responsibility, becomes enthusiastic over it, and then seeks to impart his enthusiasm and inspiration to his Church. The unequivocal and enthusiastic leadership of the pastor is a prime requisite for making such a survey. This will be necessary in order to stimulate the interest and enlistment of his members in making it.

The next step is to get the board of stewards committed to it. This will give the matter official sanction. After this has been done the whole matter should be presented to the Church and get it committed to the proposition. This is quite necessary if the best results are to be had in getting the desired information and if the largest results are to accrue to the Church evangelistically. Generally speaking, the results in these respects are in proportion to the interest manifested on the part of the Church. The pastor should create such interest on its part that one hundred per cent efficiency be reached by it, that it go "over the top" in winning its unsaved constituency during the year.

The next step is making the survey itself. This should be done by the local Church evangelistic committee itself, with the addition of such other persons as it may deem advisable to add for this specific purpose.

If there is no committee on evangelism in the Church, one should be nominated by the pastor. It is more advisable to make selections by personal interviews than by calling for volunteers. Hand-picked fruit is always the best. When volunteers are called for at random, it frequently occurs that the least efficient are the quickest to respond, and as a result the work is not done satisfactorily.

After the workers have been selected they should be carefully instructed as to just what they are to do. A meeting should be called for this purpose at an hour when all can attend. The minister should explain the blanks to be used, being careful to consider each item separately until the workers understand just what it signifies. The importance of each should be stressed.

The investigators should be urged to get one hundred per

42 *Modern Evangelism on Fundamental Lines*

cent correct information in order that one hundred per cent efficiency in getting results in the evangelistic campaign may be obtained. Their survey will be valuable in proportion to the correctness of the data secured.

The next step is the assignment of the investigators to the territory they are to survey. The question naturally arises: How much territory should be assigned to each investigator? That will depend upon the largeness of the parish, the number of workers, the time in which the survey is to be made, and the time each person has to give to the work. About the only rule that can be given is that each one should be given such an assignment that the whole survey can be completed in the shortest possible time in which the work can be done carefully. The time fixed should be brief. Hit the iron while it is hot. If too much time is allowed, interest lags, other things intervene, and the work, as a rule, is not well done or not done at all.

Experience has shown that the following method is the best in making evangelistic surveys in Churches: After the survey committee has been organized and the territory has been assigned, the Sunday school survey should be made first. The special blanks for information in this respect should be filled out by the Sunday school teachers. They should be able to give the desired information. If they do not have it already, they should be required to get it by visiting the homes of their pupils if necessary. If teachers are given these blanks on Sunday, they should be able to fill them in by Wednesday or latest by Friday. A meeting of the survey committee should be scheduled, at which the reports should be made relative to the Sunday school survey. Each investigator should check off those families in his or her territory concerning which the desired information has been secured on the Sunday school blanks. It is not necessary to go to those families again. This having been done, a time should be agreed upon by all, at which all the investigators will go out to get the information concerning the families not reached through the Sunday school survey. If the meeting for the Sunday school report was held Friday night, Sunday afternoon would probably be a good time for the family visitation to be made. Announcement to that effect should be made at

Sunday school and the Church service Sunday morning. If the survey committee has been thoroughly trained and organized, it will be able to do most of the work in one afternoon. One of the Churches which made such a survey under one of the survey directors completed the home visitation part of it in two hours.

If all the investigators are not able to finish their assignments in one afternoon, the time should be extended. A definite time for a committee meeting for reports should be set. Every worker should give a report as to the amount of work done and time required to finish the assignment. The following Wednesday evening is probably the best time for such a meeting. Another time of meeting should be set, at which all reports are to be made in full and the results be checked up and tabulated from all the cards. All prospective members revealed by the survey shall be classified as follows: (1) Placing the names of unidentified Methodists on blue cards; (2) the unconverted who express a preference for the Methodist Church on brown cards; (3) and those who have no Church preference on white cards. The tabulation of the results should be carefully made and given to the pastor to file. All the cards and blanks are to be preserved by him for reference and for use in the evangelistic campaign. They will be of inestimable value, as we shall see later. One thing remains to be said, however. The matter of the length of time to make the survey and the number of meetings for reports will have to be governed by the local conditions. A fundamental principle is adaptation. This general principle is that the work should be completed in the shortest possible time in which accurate and complete returns can be secured.

The question naturally arises in this connection as to the boundaries of the territory to be surveyed. Just how large is the territory that should be covered by the survey each Church is to make? Many Churches have probably never thought in definite terms of the bounds of the community for which it is responsible. Many pastors have probably never drawn a diagram of their parish. The following suggestion is made in this respect. A Church should consider its parish the territory lying within the bounds of lines drawn which connect the families farthest removed who attend that

44 *Modern Evangelism on Fundamental Lines*

Church with some regularity and are not within similar bounds of another Church of the same denomination. If the Church is in a city, the bounds can be determined by the blocks within such connecting lines. If it be in the country, connecting lines drawn along the public roads between such families will indicate the parish or territory to be surveyed. The unaffiliated and unevangelized persons within such boundaries are the Church's responsibility.

In conclusion, it may be said that the pastor is the key man in respect to making an evangelistic survey. The attitude and relationship he assumes will in nearly every instance determine its value. In order for it to be made and to be of real and the largest value he will need to prepare the way for it, launch it, guide it, and push it to its completion. If this is done, it will be found to be of tremendous value.

The question has often been asked: "Why make a survey?" Some have said: "We have had revivals before, and we did not have any survey. They were successful ones, too. Why this new departure and added work?"

The question has already been answered in part by direct statement or pointed suggestion. It may be well to consider it more carefully and directly at this point. If the plan of the Methodist Episcopal Church, South, to reach all of our unevangelized constituency is to be realized this year, the most efficient methods will have to be used. The plan is a very ambitious one. Nothing comparable to this has hitherto been undertaken by any denomination as far as the author knows. But this is a new day in the Church. It has learned to undertake big things, and just because it has dared to do so it has accomplished them. The raising of thirty-five million dollars by our Church was considered by some a Utopian dream, by others as human folly, but by others as a possibility and duty. They had the vision. They had the faith. They gave themselves to the task. Because they did so God gave them the fulfillment of their vision and more. But it was not done without plans, without a carefully thought-out and detailed program. The same conditions prevailed respecting the evangelistic campaign. To reach all our unsaved constituency for Christ and the Church is a tremendous task. The most efficient plans and methods will

have to be studied carefully. The harvest must be located. Each Church must have a careful study of its community in order to find out its responsibilities, to locate them, and then devise means and methods for fulfilling them.

It is just at this point that the survey comes in. It is a careful study of the field. It will reveal the Church's responsibilities. It will locate each of them. It will discover their religious attitude. It will give a clue to the best method of approaching them. These things make it of incalculable value.

That the survey reveals the Churches' responsibility is quite evident. It is quite true that the responsibilities of the Churches vary greatly. That fact in itself is of value. It goes to show that one Church cannot measure its responsibility by that of another Church. Conditions are different in every community. The evangelistic survey's value in one respect lies in that it reveals the exact situation from the evangelistic point of view on the community or parish survey. By making such a survey each Church will know just what its actual responsibility is, just how many persons it should reach for Christ and the Church, just how many prospective members it has.

The survey will not only disclose the above, but it will give the exact location of the prospects, the unevangelized. It does this by discovering their exact address and residence. This is of no little value. It makes possible the pastor's calling on them as well as the easy assignment to personal workers or other aids in the meetings.

The survey has a further value in that it also discloses to a certain extent the attitude of the various prospects. A study of the cards used will make this point plain. If a person prefers the Methodist Church, that fact is of value if it is known by the one who approaches him. If he has no preference or prefers some other Church or denomination, the method of approach would vary in accordance with that fact. The interviewer, being aware of the particular attitude of the individual, is forearmed and will be much better able to approach and interview the prospect than if no such information were at hand. The survey gives the pastor, evangelist, or personal worker the clew of approach to the prospect. This

46 *Modern Evangelism on Fundamental Lines*

makes for efficiency and success in winning the prospect for Christ and the Church.

All these factors are important. They are all discovered by the survey. Being known, they make possible such wise planning and organization and direction that the largest possible results may be attained.

From the preliminary surveys that have been made of typical Churches, it is estimated that there are two and a half million people for whom the Methodist Episcopal Church, South, is immediately responsible. However, it should be understood that these surveys do not include a vast number of people in territory where we have no organization and for which we are also responsible. There are at least one and one-half million of potential Methodists among this unchurched mass, making our total responsibility nearly four millions. It is, therefore, desired that each Church measure up to its own particular responsibility. In order to thus measure up, it will have to discover just what its evangelistic responsibility is. This the survey will do. Herein is the incalculable value of the survey and the reason why each pastor should make one of his Church or Churches. (A. C. Zumbrunnen.)

BESIDES all that has been said, and much more that might be said, as to the value of surveys, this remains to be said: If made annually, it would stop a large leakage from which we have always suffered. It is a well-known fact to those who have worked on surveys that you can likely get those whom you find during the first year of their residence in a new place to transfer their membership. But those who have resided there for several years with membership elsewhere will not likely consent to become identified with the local Church. They have formed affiliations which drift them from the Church. They have lost the habit of Church attendance. Where they can be found the first year (and they will always be found

the first year if the annual survey is made), they can be saved to the Church. Otherwise the Church from which they came finally takes a notion to "clean up the roll," and they, in common with many others, are dropped as lost sight of. Thus there go off our roll many thousands each year who should not be lost to the Church. In the year 1919 we received into the Church on profession of faith 97,000 people. But we came out with a net loss of 12,000. This means that 109,000 somehow got off our rolls. We lose by death about 30,000 per annum. (That is, supposing our people die at the average rate.) Take 30,000 from 109,000, and it leaves 79,000 that got off our rolls otherwise than by death in the year 1919. Such a leakage would bankrupt any commercial firm in the world. We let too many get away. It is our business not only to get people saved and into the Church, but to keep them saved and keep them in the Church. The annual survey will save to the Church anywhere from 30,000 to 50,000 per annum. Is it not worth while to make a survey for that alone? In the future let no Church feel that it has done its duty unless it has made the annual survey.

The following card is suggested as the form for the house-to-house visitation. Let each pastor have as many of these printed as he may need for his annual survey:

EVANGELISTIC SURVEY

HOME VISITATION SCHEDULE

(48) Not at Home ☐

Declined Information ☐

Vacant House ☐

Name.....Address.....Nationality.....

OTHER MEMBERS OF THE FAMILY

Given Name	Relationship ¹	Age ²	Member of What Local Church?	Prefers What Local Church?	Denominational Preference	Where Is Church Letter?	Attend Sunday School?

OTHER PERSONS IN THE FAMILY³

¹F, Father; M, Mother; S, Son; D, Daughter. ²A if over and exact age if under 21. ³Relatives, Roomers, Boarders, Employees.

Who Furnished Information? Name.....Address.....

When the house-to-house survey shall have been completed, transfer the names to the small cards as follows:

Place on the blue card all names of unidentified Methodists—that is, the Methodists living in your community whose membership is elsewhere.

UNIDENTIFIED METHODISTS

Name.....

Age.....

Address.....

Phone.....

Information

.....

.....

.....

On the brown card place the names of all unconverted people who have expressed a preference for the Methodist Church.

PREFER METHODIST CHURCH

Name.....

Age.....

Address.....

Phone.....

Information

.....

.....

.....

50 *Modern Evangelism on Fundamental Lines*

On the white card place the names of those who are not Church members and have no Church preference.

NO CHURCH PREFERENCE	
Name	Age
Address	
.....	
Phone	
Information	
.....	
.....	
.....	

When thus tabulated and classified they are ready for the personal work committees, which will be organized to follow up this work. The pastor should have these three sets of small cards ready for his committees when the meeting begins.

People ignorant as to how to follow up surveys are sometimes prejudiced against surveys. But those who have seen them made and followed up according to the plans suggested know the immense value of the survey. The more accurate the survey, the more useful it will be in the revival campaign. Strive for perfection in this as in everything else. But even an imperfect survey beats none. A survey taken even in a slovenly way will discover valuable data which may be utilized in the revival campaign. Let no pastor and no people say that they know everybody and therefore a survey is useless. The survey always surprises those who think they know. There is no community, however small, where the

pastor or any one else knows without a survey the potential constituency of that Church. Make the survey. Follow it up.

One of the fundamental purposes of the survey is to discover existing conditions, to get the exact facts in the case. These facts are the basis upon which the program is to be based.

If the survey does not get the exact facts, a proper and adequate program of procedure cannot be formulated. In brief, a survey has value in proportion to the accuracy of the information secured by it.

In devising the cards to be used in making these evangelistic surveys the author sought to make them perfectly intelligible to those who would use them. Only items of importance were put on them, and an attempt was made to make each heading definite, have an edge to it, so it would not be misinterpreted. Experience has taught us that some investigators are having some difficulty in filling in the blanks. For this reason a detailed interpretation of them is given here and one of each partially filled out, so that there should be no difficulty in using them and getting them correctly filled out by the investigators.

As has been suggested before, the blank used for Sunday school information should be filled out by the teachers of the various classes. They are probably better prepared to give this information than any one else. In case they do not know the details, they should be required to get them, even if it means a call at the pupil's home. One blank should be filled out for each scholar in the school, from the youngest to the oldest. It may be asked: "Why fill out a blank for a scholar in the Beginners' Class?" Because some member or members of the family may be unsaved. The fact that a child is in the Sunday school makes every member of the family that Church's responsibility. The child has opened the door for the Church to that home. It has fixed that home's evangelistic responsibility upon the Church which it has entered as a scholar in its Sunday school.

The same holds respecting any scholar at any age. Suppose the scholar is a father sixty-five. He may have an unsaved

52 *Modern Evangelism on Fundamental Lines*

son of twelve, fifteen, or twenty-five years of age at home. This son is that Church's responsibility at which the father attends Sunday school, unless the son is vitally related to some other Church. In the latter instance he is not the Church's responsibility where the father attends, but that one to which he is vitally related.

The "Scholar's Name" means not only the Christian name, but the whole name. "Age" needs no explanation. "Address" means that of the parents or where the scholar receives mail. The name of the teacher of the class of which the scholar is a member should go in the next space. If the scholar is a member of any Church, the name of that particular Church should be written in the next space. If not a member of a Church, the space may be left blank.

The rest of the blank is for information of the other members of the scholar's family. They should be written in plainly and the surname be placed first. The age is a very important item and should be secured if possible. This can be done in most cases. Its importance lies in the fact that it will be helpful to the pastor to know what age the unevangelized are. The method of approach will have to be quite different to those of different ages. The approach to a girl of twelve would not be the same as that of a man of fifty, nor that of a young man of eighteen to that of a mother of forty. It is important to know the age for another reason also. In conducting the evangelistic campaign the pastor may want to assign certain prospects to personal workers for interviews. To know the age is very important in order to know to whom to assign the prospect and for the personal worker to know how to approach those assigned to him. If tact is used, the exact age can be secured in most instances. If the exact age cannot be had, an approximate one should be put in. One investigator who had part in one of our more intensive and extensive social surveys secured the ages of nearly every person. When asked how he did this, he said: "When I came to that item I frequently suggested an age; not always the one thought to be the right one, however. If it wasn't the right one, the party interviewed nearly always hastened to correct me. So I got what I wanted." Tact is a valuable asset and where used good results will be obtained.

A final suggestion in closing this chapter is that the pastor fill out a few cards of families, the conditions of which he is perfectly familiar with. That will probably be the best way to understand the blanks and fit him for interpreting them to his investigators and instructing them in their use. It will add to their efficiency if he will require them to do the same thing and hand the cards back to him for criticism before they begin their work. We learn to do by doing. If the investigators are familiar with the blanks, they will be much more efficient in their work and do it more easily. (A. C. Zumbrunnen.)

CHAPTER V

EVANGELISTIC PREACHING

THE supreme need of this sin-cursed world is the evangelistic message. The most important work ever committed to mortal man is the privilege of telling the good news to a lost world. The heart's desire and prayer to God for every man called to this work should be to know how to tell it most effectively. That some man may be helped to tell more successfully the story is the purpose of this chapter.

The evangelistic message has sometimes been too narrow and sometimes too broad. It should not be too highly specialized or too latitudinarian. The message is too narrow when it is a mere superficial appeal to the emotions. Pathetic stories may be so told as to suffuse the eyes with tears when there is no permanent conviction lodged in the heart. The effectiveness of a sermon must not be measured by the amount of briny fluid it makes the lachrymal glands secrete. The preacher who stirs the emotions by other means than the power of the truth will produce only ephemeral results. Creating a spasmodic spurt not founded in truth is certain to be followed by a lapse into a state of indifference and lethargy wherein the last state of the man is worse than the first. It is this method that brings evangelism into disrepute with some right-thinking people. The preacher, be he pastor-evangelist or professional evangelist, whose stock in trade is a series of pathetic

stories ought either to replenish his stock or go out of the evangelistic business.

The fun makers' message is too narrow. The man with an evangelistic message is neither comedian nor clown, neither babbler nor buffoon, neither joker nor jabberer, neither mimic nor mountebank. The risibilities may sometimes be stirred to advantage, but to play too excessively upon them makes it well-nigh impossible to deliver the gospel message with becoming gravity and dignity. He is ambassador on the most serious mission ever committed to mortal.

Likewise his message is too narrow whose repertoire consists of a concatenation of personal experiences and observations, in which the speaker figures as the hero. This is especially odious and intolerable if the personal experiences are the same old stale chestnuts that were on duty before that speaker was born. By common consent a multitude of these stories ought to be superannuated. Peace be to their memories, provided they lie silent in their charnel houses!

Any sort of preaching that falls short of presenting the whole gospel is too narrow. Any is too narrow that presents a distorted or syncopated gospel. Ragtime music and ragtime preaching belong to the same category and seem to have affinity for each other. The sooner both are dumped on the junk pile, the better off humanity will be.

The too narrow message, however, is no more adequate than the message that is too broad. The aimless and inapplicable message will be even less effective than the narrow message. The narrow message does often produce immediate visible re-

sults, ephemeral though they be, but this much cannot be said for the broad message. It produces no results, visible or invisible, direct or remote, for time or eternity.

That message is too broad for evangelistic purposes that revels in abstruse speculations or deals in technicalities. That sermon is too broad that seeks to make a display of erudition, or gives an exhibition of linguistic pyrotechnics, or unloads upon a long-suffering audience a disproportionate amount of "words of learned length and thundering sound." His messages are too broad who goes out of his way to show his break with tradition and dogma and offers this as a guarantee of scholarship. These pulpit peddlers of pale perhappes ought to be converted and become pungent preachers of proved principles. These pedantic propagators of pestiferous preposterousness ought to right-about face and become powerful promulgators of primitive postulates. Negative preaching never brought a penitent to the altar nor made men cry out: "Men and brethren, what must we do to be saved?"

What, then, is the evangelistic message? Could it be focalized into a sentence? *The evangelistic message is the whole gospel preached in primitive simplicity to the whole man by a man who has himself been made whole by this selfsame gospel.*

By the whole gospel I do not mean merely preaching the Bible from Genesis to Revelation, putting equal emphasis on all truths. Men may preach truths from the Bible forever, but never preach an evangelistic message. Men may preach ethics and reform and a thousand other important things and

yet miss the heart and center of the gospel. The great central fact is redemption in Jesus Christ. Everything in both the Old and the New Testament must be related to him. He is our Saviour, Advocate, Friend—our all. We are complete in him. “My God shall supply all your needs according to his riches in glory by Christ Jesus.” All that we need either the Old Testament or the New Testament for is to unfold, bring out, set forth, assert, illustrate, elucidate, and accentuate the fact that Jesus Christ is the Saviour of the world. All the use we have for theology, for ethics, for doctrines is simply to make Jesus known to a lost world.

Everything we know and have felt must be related to Jesus Christ. With Christ as the spinal column of our theological system all subsidiary doctrines can be arranged harmoniously subservient to this great central truth. When the preacher thus gets his mental and moral acquisitions arranged and classified, he will at all times be a living, pulsating evangelist, with Christ in all, over all, and through all. That is all the message we have, and it is all that this world needs. The world is hungry, starving, dying for this message.

“’Tis all my business here below
To cry, ‘Behold the Lamb.’”

The Christ must be presented in primitive simplicity if we would have the primitive power. One of the conspicuous and outstanding miracles of the ages is the rapidity with which Christianity spread during the first two or three centuries. If there had been no abatement, the world would have been Christian before our day. This aggressive propa-

ganda is worthy of careful study. What is it that has diluted our message? How did we lose the intensity and invincibleness that the message had during the first centuries?

If one will study one of Peter's sermons along by the side of one in the homiletic literature of to-day, he will discover one of the differences between early-day preaching and the preaching of to-day. In the homiletic literature of to-day he will find speculation, theories, erudite disquisitions of things abstruse, and a more or less denatured, diluted gospel. In Peter's sermons he will find a directness, a simplicity that is incomparable. Peter had seen his Lord. His heart was all aglow. He had felt the divine touch. He was so filled and thrilled with the experience that he felt impelled, propelled, compelled to tell it.

A man overmastered by a mighty truth cannot tell it in a vague, indirect way. The more intense his conviction, the more direct, incisive, and pungent his message will be. It is high time for us to strip our messages of the incrustations of theory and barnacles of dogma and present the living Christ in such a way that men shall cry out: "What must we do to be saved?" The preacher should be so possessed, even obsessed, with the vision of Christ that he shall feel that he can but speak the things which he has seen and heard. Metaphysical speculation devitalizes the gospel. Let the preacher to-day be in possession of the same experiences that Paul and Peter had, preach the same simple gospel with that direct, overpowering earnestness, and Pauline and Petrine power will be exhibited.

Important as it is to preach the whole gospel in primitive simplicity, it is no more important than that the gospel should be preached to the whole man. The partially saved people that fill our Churches are samples of what this fragmentary gospel preaching will produce. Man is a thinker, and we have a message for the thinker which will save the thinker. Man is a lover, and we have a message that will save the lover. Man is a chooser, and we have a message that will save the free moral agent. If we reach only the thinker, we have a cold, calculating type of Christianity that may wreck itself on the icebergs of rationality. If we save only the lover, we shall have a volatile, impulsive type of Christian who may upset his boat in the shallow, equatorial waters of emotionalism. If we save only the chooser, we make an ultra-pragmatic character, who, while useful, may be void of the mystic element so essential to spiritual life. It is only when we present the gospel to the thinker, the lover, and the chooser in the proper proportions that we may expect to produce the symmetrical Christian.

The gospel has truth sufficiently deep and profound to tax the most masterful mind. To know Him and to grapple with the eternal verities involved in redemption will enable the mind to rise to those sublime heights where one can breathe the pure ozone of intellectuality and think the thoughts of God after him. The gospel has in it the greatest power, the greatest dynamic for moving the affections known in this world. Go gather together all the tragedies in drama and poetry, all the pathos known in the oratory of legislative hall and the

world's forums, and mold them into one. But they will sink into insignificance when compared to the power of the story of Jesus and his love. It has subdued more stubborn wills and melted more stony hearts than all other powers in the universe. Yes, Jesus Christ adequately preached has power to fertilize the brain, fire the heart, and dominate the will.

Moreover, Jesus Christ fully preached takes dominion over the whole life. We have sometimes preached him as having dominion over the so-called religious life, but given him no dominion over the so-called secular life. There is no secular life unless it be in illegitimate pursuits. Jesus proposes to dominate not only the religious segment of our lives, but the whole life—not on Sundays and Wednesday nights, but for seven days in the week. In business and professional life, in manual labor and common drudgery, Jesus must have dominion no less than in what we call the religious part of our lives. Business life, political life, commercial life must come under the dominion of Jesus Christ. If Jesus is to be Lord at all, he must be Lord of all.

“Bring forth the royal diadem,
And crown him Lord of all.”

It is more important that we preach the whole gospel to the whole man than that we have a whole man as medium for the gospel. The writer is no self-appointed censor of our brethren in the ministry. He admires them above all men on earth. There is no suggestion here of an “I am better than thou” spirit. The writer knows most of the shortcomings of the ministry by taking an inventory of his own.

One of the most outstanding facts and lamentable facts in the history of Christianity is that its propagators have not always themselves been truly saved men. Men only partially saved, fragments of men, cannot be proper media for the transmission of gospel truth. A full gospel cannot filter through men whose lives are marred by selfishness and whose horizons have been limited and whose visions have been obscured by sin. A selfish man cannot preach and illustrate in his life the altruism of the gospel. The mercenary man, with an eye out for the best chance, cannot preach the unearthly gospel of Jesus Christ. The ambitious man, lusting for place and power, cannot preach, much less illustrate, the self-immolation of the gospel. The unbrotherly or envious man cannot expound the seventeenth chapter of John. The sublime prayer offered therein has not been answered in his life.

How the imperfections of the ministry must grieve the great heart of God! How great the need for crucified men! Can our preachers truly say, "I am crucified with Christ"? Are we as impervious to the appeals of the world as a corpse? Does the conduct of the average minister show that he is dead to the world and alive only to God? The desideratum of the hour is a ministry wholly redeemed, a ministry that illustrates the gospel. It yet remains to be seen what God can do with such a ministry.

CHAPTER VI

JESUS THE EVANGELIST

THE relationships Jesus sustained to men and the functions he performed are multitudinous. Among the ancients the habit obtained of giving persons names which described the relationship they filled and the functions they performed. Names were descriptive terms, more like adjectives than nouns, in the primitive civilizations. This accounts for the many names applied to Jesus in the Old and New Testaments. Some one has discovered more than two hundred different appellations applied to Jesus in the Holy Scriptures, each one expressing a relationship or describing a function. Yet these more than two hundred names do not exhaust all the relationships he sustains to us, nor do they describe all his functions. The name "evangelist" does not appear among these, and yet Jesus was an evangelist.

To those to whom vocational evangelists are odious, it may seem a little shocking to call Jesus an evangelist. Because some evangelists do unethical and disreputable things is no justification for a wholesale condemnation of evangelists. Some pastors do unethical and disgraceful things, but it would be unfair to make all pastors carry this odium. Some presiding elders do things contrary to our notions of propriety, but that does not justify a wholesale condemnation of presiding elders. Some bishops do things that arouse our resentment, but shall we censure all bishops for the sins of a few? The whole-

sale condemnation of any whole class because of the sins of a few is manifestly unfair, unbrotherly, unwise, unchristian, and ought to be abolished.

Jesus was an evangelist *par excellence*. If we define an evangelist as one who brings good news (and that is its etymological meaning), certainly Jesus is the preëminent evangelist of all ages. The angels in announcing his advent into this world said, "Behold, I bring you glad tidings of great joy, which shall be to all people." This was the most glorious news that ever fell on mortal ears. The message of love and good cheer which Jesus brought filled this world with new hope and great joy.

In common parlance (and common parlance has more to do with fixing the intent and extent of words than etymology), by an evangelist we mean one who preaches the gospel with special reference to immediate results, one who devotes his time to getting people committed to Christ. According to this definition, Jesus was an evangelist. A careful study will reveal that Jesus gave much of his time to this very thing.

As an evangelist Jesus had none of the common faults of that vocation. The two dangers that menace every vocational evangelist are the mercenary motive and egotism. Stirred by the *éclat* and glamour of a great revival people pay very liberally, vastly more so than under the ordinary *régime* of Church work. An evangelist must live very close to the throne, else he may be tempted to get a hankering for more money when people pay it so freely and joyously. In a great revival the atmospheric conditions are better for preaching than in the cold, formal services from time to time. Any preacher

can preach better in the glow and fervor of a great revival than in a merely formal service. Receptive people tell the evangelist they never heard such preaching before in all their lives. Part of this feeling is due to the environment and much of it to the conditions in their own souls. A very wise evangelist must know this and not take the extravagant commendations too seriously. If he takes them seriously, his danger will be vanity and egotism. Any man who can engage in vocational evangelism and steer clear of mercenary motives and egotism is a saint. Thank God for all who are saintly! Jesus certainly never yielded to temptations of this sort. In all probability no other person who ever spoke comforting words to a heartbroken world received so many commendations as did Jesus. It could not have been otherwise than that a grateful humanity which had not heard such words before would tell him of their appreciations, would laud his talks, commend his deeds, and embarrass him with a Niagara of compliments. These were not significant enough to get into the record. Had he encouraged it, no doubt he could have acquired property from the gifts offered him. The precious ointment with which he was anointed is but an incident showing what grateful humanity would have done for him in a material way had he permitted it.' 'Whatever battles he had along this line we do not know, for he did not choose to tell us. Of this one thing we are sure: He never showed vanity nor was there ever the least suspicion of a mercenary motive.

Jesus was not a narrow evangelist. He took the quotation from Isaiah to describe his work as an

evangelist. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." That was his platform. After he closed the book and all eyes were fastened on him he said, "This day is this scripture fulfilled in your ears." This platform might be carefully studied by every one doing evangelistic work. It is broad enough to include every legitimate form of evangelism. This old heart-broken world, this disappointed world, this sad world needs evangelists with this platform.

Jesus had no stereotyped methods, had no elaborate creedal requirements, and adapted his methods to suit community or individual needs. He was a popular preacher. The common people heard him gladly. "And seeing the multitudes, he went up into a mountain." People thronged about him wherever he went. Many thousands heard his messages. So far as we know he had no "mourners' bench," nor altar service. This may shock some Methodists who do not know that personal surrenders can be made to Christ without the formality of an altar service. Only God knows how many people heard the Word and were saved under the public ministry of Jesus. In the very nature of the case no minute record could be kept of these conversions. Jesus had no obsession for counting converts anyway. His passion was for getting them saved, with no undue regard to the arithmetic connected with it.

The preacher or layman who imagines that a certain formula must be gone through with before we can be certain of a conversion ought to study afresh the evangelism of Jesus and of John Wesley. Each (if I may dare place along beside the Great Evangelist one of the greatest among human evangelists), Jesus and John Wesley, preached to the multitudes, sowed beside all waters, and no doubt thousands heard, believed, and were saved that gave no public manifestation. In these great promiscuous throngs there were people, high and low, rich and poor, moral and immoral, who for the first time heard the Word, believed on his name, and were made the sons and daughters of the living God. Their orthodoxy was not questioned and they were not required to subscribe to an elaborated creed. When we come to study the individual cases we shall find one thing and only one that was always required, "a personal faith in him as their Saviour." This was and is the *sine qua non* to New Testament evangelism.

Jesus the Evangelist with the Woman of Samaria.—This was one of the most delicate and difficult cases on record. Here was a woman, and at that time in the world's history it was a more embarrassing situation to be seen alone with a woman than now. To the Jews it was still more embarrassing because she was a Samaritan, a despised mongrel race peculiarly odious to the Jews. Moreover she was an abandoned woman—a notorious character in the community; one who had lost all that is highest, holiest, and divinest in womanhood; an outcast with whom no respectable person dare be seen.

Jesus, knowing all this, dared to break over all conventionalities, all sex prejudices, and seek to save this lost soul. Often the soul-winner must do this. Conventionality has no right to set up a barrier between you and a lost soul. A brave worker can dare to ignore these conventionalities and get to the soul before it is too late. Jesus did this very thing.

His method of approach is most interesting. He did not rebuke her for her sins, nor did he remind her of her fallen condition. She had had reminders enough of that. He did not begin with spiritual things. He began by making a request of her. Here the diagnostician and psychologist showed his rarest skill. Fortunate the personal worker who can ask the incorrigible boy or wayward girl that he wants to reach to do him a personal favor. Humanity is so constructed that it loves those whom it has served and hates those whom it has wronged. This basic fact in human nature ought to be ever kept in mind by those who would be efficient in soul-winning. Those who have served you most love you best. Those who have done you a mean trick will never love you. For reasons unknown to themselves they will hate you. Jesus amazes this outcast woman by asking a favor from her. To her Jesus was a Jew. Perhaps his dress, speech, and personal appearance made that impression on her. "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." This gave Jesus an opportunity to explain a little. He told her that if she only knew who it was asking a drink from her of this water she would ask him for water

that would slake her thirst for all time. This was something novel and something useful. It awakened an interest. Her curiosity and self-interest were both appealed to. Was there ever a more adroit piece of evangelism? "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus then said, "Go call thy husband." She answered, "I have no husband." Then Jesus for the first time gave her an intimation of his supernatural knowledge. She at once perceived that he was a religious teacher. Then came a crisis. She trumped up a controverted question. How often workers have failed by being diverted from the main issue to some stale nonessential question! Who was Melchizedek? What is the proper mode of baptism? Where did Cain get his wife? What kind of punishment do the wicked suffer in the life to come? Are you a fundamentalist or a progressive, a traditionalist or a higher critic? Such hackneyed and unimportant questions have many times sidetracked the workers and led them off up a blind alley to get no results. This woman tried that on Jesus. "We Samaritans worship in this mountain. You Jews say that in Jerusalem is the proper place to worship. What do you say about it? Let's argue that question here and now." Jesus showed her that neither was right, that the place had nothing to do with genuine worship. He taught her that God is a Spirit and that spiritual worship is what he desires rather than forms in times or places. She at once leaped to the thought of the coming Messiah. She said in substance that when Christ came he would teach us all things. Then came the thrilling and startling statement, "I that

“speak to thee am he.” The woman, having found the Messiah, went down into the city and told the story. “Come see a man that told me all things that ever I did.” So soon as she committed her sinful soul to him, she received the divine healing and cleansing and forthwith went out to tell it to others.

Jesus began by asking a favor of a disreputable woman and left her a soul-winner. Here we might linger, study, and restudy this case. Modern psychologists and up-to-date pedagogues have nothing to add to this. Modern pedagogy and psychology find him not only up to date, but beyond present-day accomplishments in these lines. Wonderful personal worker! Marvelous evangelist!

Jesus the Evangelist and Nicodemus.—What can be said of Nicodemus? He was well born, well reared, well educated, strictly moral, good and useful citizen, in high official position, without a stain upon his character or a cloud upon his reputation. He was a son of Abraham, a strict member of the Church, and one of the most highly honored citizens in the city—a man above reproach and very highly esteemed by his fellow citizens. Since we have no position in our Church and State corresponding to membership in the Sanhedrin, we shall think of this man as equal in position and dignity to a member of the Supreme Court of the United States, or a member of the President’s Cabinet. If Church and State were combined and we could have a member of the President’s Cabinet and a bishop in one and the same person, we should have one of about such rank as Nicodemus.

A great and distinguished person seeks an inter-

view with Jesus. How does Jesus deal with him? Why did he seek the interview? Here we see the Master dealing with one of the great dignitaries of the land. Why did this good man need help from Jesus? He was moral. He was religious. He attended the public worship. He kept the Sabbath. He tithed his income. He was a conscientious observer of all the demands of the Church. What did he lack?

His approach to Jesus was courteous. We do not know why by night. It might have been the only time the two men living strenuous lives could get together. Nicodemus might have feared to be seen with this new teacher in daylight. He might have thought that he could be of some help to this interesting young man and sought to have the interview without any one knowing it. Nicodemus was city-bred, and Jesus was a peasant, come to the city to launch a movement. Kindly disposed Nicodemus might have desired to help this attractive young man from the country get started in the big city. (Often kindly disposed city folk are willing to help rustic people adjust themselves to the city.) It may have been real soul hunger. Whatever may have been the motive, he came and made a most respectful approach. "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Jesus was never coarse, brusque, nor unduly abrupt. He was always a gentleman. He came nearer being abrupt here than anywhere else on record. He gave this dignitary a shock and a jolt that no doubt amazed Nicodemus. Jesus answered,

“Verily, verily, I say unto you, Except a man be born anew, he cannot see the kingdom of God.” A thunderbolt out of a clear sky would not have been more surprising than this. If any one was sure of the kingdom of God, it was his class. If any one had a passport into the skies, it was these most devout and cultured Jews. If ever a man was ready for heaven without Jesus, it was this man. Jesus did not break the truth to him mildly and gently. He exploded a bomb. If the slang expression, “He knocked him off the Christmas tree,” was ever admissible, it would apply here. Without preparing him for it, he showed him in one alarming deliverance that there was no chance for him to see the kingdom of heaven. Not because he was immoral, not because he had wronged any one, but because he was depending upon observance of the law for salvation. He expected to be saved because he was doing right. He was predicating his hope of salvation, as Paul first predicated his, upon strict obedience to the law; was predicated his hope of salvation where Wesley once placed his. At one fell stroke Jesus swept away all his spurious hopes. Jesus taught him the necessity of regeneration.

In dealing with men in high position in this day we may be too plausible. A high-toned gentleman, by our making so much over his goodness and high standing, may be made to feel that somehow God is under obligations to save him. Jesus did not encourage that method in this case. He was as tender and gentle as a woman with the abandoned character at the well and with the thief on the cross; but this self-righteous man, this man whom the

people flattered and fawned over, got a jolt that knocked all the props from under him. Did you ever know a fine gentleman in the community that had been petted and made over who still remained out of the Church? It might be well for some discreet man who loves him as Jesus loved Nicodemus to "knock him off the Christmas tree" as Jesus did Nicodemus. If gentleness has been overworked until the subject is impervious, try Jesus's method. It will sometimes hit the spot. It will sometimes jar him loose from his anchorage to self-righteous ram-parts. The surprised, amazed, confused gentleman then sometimes turns to the Lord.

The Conversion of Nathanael.—Another conversion different from all the others was that of Nathanael. Nathanael was a rustic, a villager, an unsophisticated countryman. He was a mystic. He was much given to prayer, meditation, introspection, and communion with God; had times and places where he met with his Lord. At these trysting places he drew very near to God. He was a student of prophecy, of the Bible. He had his prejudices. He wondered if anything good could come out of Nazareth. He was prejudiced in favor of some rival village, perhaps. It is perfectly human if he was. Yet he was sufficiently open-minded to "come and see." Philip was too good a personal worker to argue the question with him. Very wisely he said, "Come and see." He came and soon saw in Jesus what he had been reading of in the prophets. Nathanael's conversion was the easiest one of which we have a record. His heart was already prepared. Since he was so good, so devout, so prayerful, so obedient, what lacked

he yet? He lacked exactly what a devout Jew, a devout Mohammedan, a devout Unitarian of to-day lacks. A belief in God does not bring salvation. God has manifested himself as Father, Son, and Holy Spirit. I am not saying that one must be able to state clearly a Trinitarian creed before he can be converted. I am saying that Jesus said, "No man cometh unto the Father but by *me*." There is no other name given under heaven among men whereby we can be saved. Nathanael needed to know Christ. The devout Jew of to-day needs to know Christ. The fact that he prays, that he gives, that he keeps the rules of his Church is no guarantee of salvation. *He needs Christ*. He needs to know him whom to know aright is life eternal. The Mohammedan may be devout and sincere, but he needs to know Christ. The devout Unitarian needs to know Christ. The fact that he is devout, that he prays, that he keeps the rules of his Church is no valid hypothesis for salvation. Does he know Christ as his personal Saviour? This devout Jew did not. As soon as Christ was revealed to him he accepted Christ. Likely he was afterwards known as Bartholomew. Jesus seemed to express surprise that he was so easily and so quickly converted. Jesus said unto him: "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these." That is to say, I have much stronger evidence than has yet been produced and I am somewhat surprised that you believe so readily. All Jesus did in this case was to unfold himself just enough for this devout soul to see him of whom he had been reading in the prophets. When you

show the anxious, receptive soul Jesus, that is sufficient.

It would be interesting to study Jesus's dealing with the rich young ruler. Likewise there are other lessons in his dealings with the thief on the cross. Space forbids going into these and other cases that could be studied with profit.

Let us see if we can gather some lessons from the evangelism of Jesus. There is no uniformity in New Testament conversions. There is no typical manifestation of saving faith. They register it in many ways. He who thinks that all conversions must have the same physical manifestations needs to study the evangelism of Jesus. Jesus always took into consideration the background of the individual. His training, his prejudices, his moral status were all considered and the approach suited to the needs of the one with that background and training. He was a master psychologist. He first got the "point of contact" and then skillfully led the person up to an acceptance of him as his personal Saviour. The beginning often seems remote from the goal, but as the case develops you can see him bringing the person around in this direction. Finally the matter is brought face to face with him and he accepts Jesus as his personal Saviour. Jesus was the most skillful evangelist that ever walked on this earth. His methods are worthy of our most careful study. Inasmuch as in us lies we should learn his methods and follow them. Then shall we become evangelists of whom he will say in the end, "Well done, good and faithful servants; enter thou into the joy of thy Lord."

CHAPTER VII

PERSONAL EVANGELISM

HENRY CLAY TRUMBULL, near the close of his useful life, was asked which phase of his varied work as a Christian was most comforting. He thought of the many sermons he had preached all over the English-speaking world, of the more than thirty books he had written, of the numberless copies of papers he had published, and then of the innumerable personal interviews he had had with individuals, and said: "The most comforting part of my work as I look back on my life is the work I have done with one individual at a time." Those who are familiar with the life of this great man will remember that he was always on the alert to do personal work. Many men were led to Christ on the trains, in depots, in hotels, on omnibuses. He prized this above all the other good work he did for God and humanity during all his eminent and useful career. Bishop Walter Lambuth was like-minded. All through his strenuous life he was leading persons one by one to Christ. Many cab drivers in America and in England were pleaded with personally from the depot to the hotel by this man of God to give themselves to Christ. At great missionary conventions, while others were enjoying a little social respite between sessions, he was often out in some little cottage or by the bedside of some sick one presenting Jesus as the only hope. Mr. Moody, with all his great powers, was perhaps greatest in dealing with one

soul at a time. If H. Clay Trumbull, Bishop Lambuth, Mr. Moody, and men of their grade regarded personal work as their greatest opportunity, what shall we say of smaller men who get so absorbed in making and delivering "big sermons" that they do not have time before the sermon to deal with individuals and after the "big sermon" they are too much exhausted to deal with any one? The pastor who does not appreciate the value of personal interviews with lost men and women needs to revise his views, needs to know how to divide his time and energy, needs to learn how to keep matters in the right proportion.

There are many reasons why every pastor and every member of the Church should be a personal worker. Some of these reasons are given in this chapter:

1. Every Christian should be a personal worker to be like Christ. He went about doing good. Some of his greatest deliverances were made to one individual. That greatest verse, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," was delivered to one person. He did not hesitate to work with the most abandoned woman that crossed his path. Whatever Jesus did as a popular preacher, and I think he did more along that line than the record indicates, he never so exhausted himself in great sermons that he could not give time to one soul, great or small, that needed his personal attention. He had no mania for great congregations. He had zeal for souls, whether alone or in mass. From the inception of his public ministry

until he spoke his dying words to the thief on the cross, he was a personal worker. If we have in us the mind that was in him, we too will utilize opportunities, day by day, in helping others to Christ.

2. It is the natural impulse of a soul made right with God to want to bring others to Christ. "We know that we have passed from death unto life, because we love the brethren." Does not every one of us remember the newborn desire that came into our hearts, when first we felt his pardoning power, to help some one to get the same blessing we had? It was in my soul. I wanted to help the other boys. I wanted them to have what I had, but I suppressed that holy desire. It was not the fashion in that Church for young people to do personal work. Only a few of the old men and women ever did that, and they only in the white heat of a fervent revival. Had I been born spiritually in a Church where it was the habit for all converted people to be active in winning others, I would have moved out into that kind of work easily and naturally. So would most other converts. Our trouble is that the young convert sees no proper models. No one else is doing what he wants to do, and he suppresses that incipient desire to lead others to Christ that always comes to the newborn soul. What a tremendous responsibility rests upon a Church, not only to get people saved, but to give them the right conception of Christian living by having models before them as they begin their Christian life! Millions of young converts have been marred in the beginning of their Christian lives by the imperfect and improper models they see in the Church around them. An inactive Church is no

proper place for spiritual children to be born. If every young convert could see personal work going on as the normal program of the Church in which he was born, we should have hundreds of thousands more personal workers than we now have. Can we adequately impress the Church with its responsibility to be a proper mother to the young converts? Whose duty is it to do this?

3. The Church as a whole must be engaged in personal work to be like the primitive Church. We never cease wondering at the mighty, irresistible power of the primitive Church. It is one of the marvels of history. Read again the first chapter of John, wherein God gives us a cross section of early Church history, and we discover the reason. John the Baptist led John the writer of the Gospel of John and Andrew to Christ. Andrew went out and brought Peter. (John the modest writer perhaps went out and found his brother James.) Jesus went out and found Philip. Philip went out and brought Nathanael. Thus each one who was brought to Christ went out and brought another one. A Church whose policy is like that can soon conquer the world. That is why the early Church spread with such incredible rapidity. The New Testament Church had but little of what we ordinarily rely upon to make advancement. It had no legal standing for two hundred years, hence no legal protection. It had no wealth and no social prestige. Its members were made up largely of people who had no social standing, no wealth, no political pull, no human sources of power. But Christianity spread into all the countries and in the fourth century conquered the Roman

Empire. Individual work with individuals was one secret of its power. We have lost that, because when the unholy alliance was made with the state the keys to the kingdom were committed to the priests. In the Reformation we broke with the Romish hierarchy, but we did not return wholly to the primitive Church customs. The preacher in the Protestant Churches still has an undue proportion of the responsibility, or the laymen do not carry adequate responsibility. We took the keys away from the priest, but we did not enlist, train, and put to work the vast unused asset, the laity. Thousands of our members have no sense of responsibility concerning winning others to Christ. They think that is the preacher's business. In present-day evangelism we want the laity to be taught to win souls for Christ. It is the pastor's responsibility to see to it that this is taught so emphatically and so persistently that all members shall understand that it is their duty to do personal work throughout the year.

4. We must do it for self-preservation. Can a man maintain a vital religious experience who is not trying to save souls, who bears no fruit? We are saved to serve. We are the salt of the earth. The effectiveness of the plan of our Lord to save the world depends upon the fidelity of his followers. If we fail him, the plan fails. If we are fruitless, we die. We are cut off. Jesus says something startling about this: "Every branch in me that beareth not fruit he taketh away." The inactive man backslides. Inactivity is the genesis of backsliding. The most prolific source of apostasy is fruitlessness. The threat that they shall be cut off, bound into bundles,

80. *Modern Evangelism on Fundamental Lines*

and burned ought to be a most disturbing statement to all inactive Church members.

“Heaven’s gate is shut to him who comes alone;
Save a soul, and it shall save thine own.”

5. We cannot carry out our Lord’s orders without doing personal work. He commanded us to carry this message to every creature. Public preaching will never do this. Not half of the people in any country can be gotten to the public services. Where is the city or community where you can preach to one-half of the people in a Church? Not half attend. The larger part then will have to be reached personally, if ever reached. Jesus did not say, “Go, preach this to every one who will attend a public service.” The public service is only one way of reaching them. The major part of them will have to be reached by individual efforts.

6. We must do it, for it is the greatest work that one person can do for another. There are innumerable ways by which persons may help other persons. The hungry can be fed, the naked clothed, the sick ministered to, the ignorant educated, the sorrowing ones comforted; but the largest and best service one human being ever rendered to another is bringing him to Jesus. Social service is good, better, provided it ultimates in bringing lost souls to Christ. The temporary good done in providing for the physical needs often opens an avenue to the heart, and lasting good is done. Educating young people is good, especially if they turn out to be educated Christians. If the favored ones do not turn out to be Christians, the good is at best but short-lived, whereas leading one to Christ does good for all time, throughout all

eternity. "He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

7. It brings the greatest joy to the human heart. Many Church members do not "enjoy religion." Inactive Church members rarely, perhaps never, enjoy religion. But he who is active, who leads souls to Christ, has his cup full and running over. Every pastor has had members who wanted to be made happy. Many have come to him with their statement that they wanted to be made happy, but somehow they could not be as happy as some others seemed to be. Every efficient pastor knows the remedy. He puts them to work. He never says, "Pray more." They may need to pray more, but not to be made happy. To desire religious ecstasy that one may luxuriate in it is selfishness. Why should a man want to be having a religious jollification in a heart-broken world like this? Seeking happiness for happiness' sake in religious experience is chasing a will-o'-the-wisp. Only active, soul-winning Christians are happy. All soul-winners are happy. What is the lesson learned from this?

8. One of the greatest joys in heaven will be meeting those whom we helped to Christ in this life. The richest joy this side the pearly gates is the joy of having helped one to Christ. The richest joy, likely, within the pearly gates will be meeting those whom we brought to Christ here and have them remind us of that time and place. If through some mighty stretch of mercy one should get into heaven who never led a soul to Christ, would he be happy?

82 *Modern Evangelism on Fundamental Lines*

“Methinks I should mourn o’er my sorrowful fate,
If sorrow in heaven can be,
If no one should be at the beautiful gate,
Conducted to glory by me.”

If the dream of the poet should be literally true and there should be a star in the crown of every redeemed soul for each soul he had won while here below, how would one feel with a starless crown?

“Will there be any stars, any stars in my crown,
When at ev’ning the sun goeth down?
When I wake with the blest, in the mansion of rest,
Will there be any stars in my crown?”

Joy unspeakable and full of glory will fill and thrill our souls from time to time in our heavenly home as we meet those whom we helped here and they thank us for it.

9. We should do it to increase the efficiency of the Church. If an efficiency expert in matters religious should visit our Churches and grade them, what grade would the average Church get? Suppose one standard should be that each member lead one person per year to Christ and into the Church? That is not an unreasonable demand. The demands for efficiency in schools, in business, and in other realms where efficiency experts check up and grade institutions and corporations are that high or higher. The ideal of efficiency would be for each Church to double its membership annually. If each member wins one, and the pastor is efficient enough to add to the roll by his efforts, public and personal, as many as go out by letter and death, each Church would double its membership annually. The Church which starts with five hundred would end the year

with one thousand. If they added only two hundred and fifty, they would be fifty per cent efficient. If they added one hundred and twenty-five, they would be twenty-five per cent efficient. It looks altogether reasonable that a member during a whole year ought to be able to win one for Christ and his Church. That would mean more than two million added to our Church this year on profession of faith. We are grading shamefully below this. Why? Because we have hundreds of thousands of members who never win one. Our great success in Korea grows largely out of the habit of personal work taught the young converts by our people there. If a raw untrained heathen converted in Korea can lead one to Christ, and does so, what shall we say of our seasoned members who have not led a soul to Christ in many years?

No pastor should be satisfied with a Church whose members are not soul-winning members. He may not be able to get his Church to respond to this ideal at once, but it is worth years of patient toil to get a Church worked up to this New Testament standard of soul-winning. If he gets ten per cent the first year and ten the next and thus on for ten years (and it takes ten years or more to do worthwhile constructive work), he will have done a monumental work if at the end of a decade he has a Church one hundred per cent efficient in soul-winning. Keep this ideal steadily before you year in and year out, and your Church can be made to approximate this standard perpetually.

It has been said that he who puts ten men to work is doing better than he who can do the work of ten

84 *Modern Evangelism on Fundamental Lines*

men. Perfection would be to put ten men to work and then himself do the work also of ten. How many members in your Church are soul-winning members? How many can you add to that this year?

CHAPTER VIII

AFTER THE REVIVAL, WHAT?

WHILE the teacher is discussing the preparation for the revival, that feature looms large in his thinking. Now that I am to discuss the follow-up, I do not abate one iota of the importance of adequate preparation. If I were discussing the work during the actual ongoing of the revival, I should put great emphasis on doing everything possible in the very best way to get the largest and best results during the revival. It is hardly possible to overemphasize that. But now we come to the conserving of results. If the best possible preparation were made, if all possible skill were used in the management of the revival, if large recruits were brought into the Church and then left uncared-for, undeveloped, and allowed to backslide, what were the good of the thorough preparation and efficient execution of well-made plans? It would all come to naught. Many seemingly great revivals have left no abiding results. Oftentimes evangelists have been blamed because it is said that within twelve months you can see no permanent effects of the revival. Who is to blame? Can a revival be so conducted that the results will abide regardless of the cultivation or absence of cultivation of the young converts? I do not hesitate to say that no such revival was ever held. The Lord Jesus himself (I write reverently) could not conduct that kind of revival. Spiritual babes are like physical babes; they must be nursed, fed, exer-

cised, and brought up. Mothers who would abandon their newborn babes and leave them to provide for themselves would be regarded as heartless, unmotherly, and inhuman. What shall we say of pastors and Churches which give so little attention to nurturing and nourishing young converts? I once knew a pastor who received a class of one hundred and forty-seven on Easter morning, and that very night left for another State to hold a two weeks' revival meeting. Did he have any conception of a pastor's responsibility for the newborn babes? He was void of spiritual, paternal instincts, and left his Church untaught as to its maternal responsibility for the babes in Christ.

It is difficult to express the relative importance of spiritual factors in mathematical terms. Spiritual factors are incommensurable. Were I called on to express revival factors in mathematical terms, I would say that preparation is one-third, holding the meeting one-third, and conserving results one-third. Inadequate preparation and inefficient management of a meeting may be made up in part by a most careful conserving of all the results of the meeting. Hundreds of thousands of converts have been allowed to backslide that might have been developed into useful members. If I may express an opinion of my brethren in the pastorate, I would say that comparatively few know how best to prepare, many are fairly effective in conducting the meeting itself, but fewest of all know how to follow up the revival. Out of one hundred pastors you might find seventy-five who are fairly good in conducting the revival; perhaps twenty-five who know how to make proper

preparation; not likely more than ten who are efficient in conserving results. This is a pity. This is greatly to be regretted.

The great falling away after the revival is not due to the methods of the evangelist. His work may be superficial. He may not lay a good foundation in the fundamental verities of the gospel. But even if he does, and many of them do, he cannot so grip the young converts that they will be immune from the common temptations of young Christians. The father and mother may be ever so careful about all the prenatal influences, so that a child is brought into this world with all possible favorable conditions, yet this does not prevent the newborn babe from needing care and food. The science of eugenics can never be made to substitute for food and care in the post-natal period. The evangelist then is not to be blamed for the falling away after the revival closes. The blame is with the pastor and the Church.

What then are some of the things a pastor ought to do after the meeting closes?

1. Endeavor to get every one who professes faith to unite with a Church. Methodists have never insisted that every one professing faith in Christ in a Methodist revival join the Methodist Church. We have never been so narrow as that. But we do insist and ought to insist that every one professing faith in Christ unite with the Church of his choice. This we ought to emphasize with all the emphasis possible. Very few of those who do not unite with the Church hold out. You will often be told that the Church does not save and that they can live a Christian life and get home to heaven without joining

the Church. That is perhaps true. Billy Sunday's illustration is pertinent: "You might swim from New York to Liverpool, but you would show better judgment by taking a ship." Commit every one to Christ and then to some Church.

2. Those who join your Church should be indoctrinated. You can do this either before they join or after. The wise pastor will not take into the Church a polyglot of all ages in the same class. The children will be put in a class to themselves as candidates for Church membership. They should be met with from time to time and instructed in what is involved in Church membership, what is expected of people who join, Church vows explained, and when duly indoctrinated bring this class before the whole Church and receive them into full fellowship. Where there is a Junior Church with a wise junior pastor, this period of preparation need not be long. But if there is no Junior Church, no special junior services provided besides the Sunday school, the pastor should do a careful, painstaking piece of work with these children before giving them the vows.

The young people will be treated differently. So soon as they are taken into the Church they should be inducted into the League work. If not already in the Sunday school, by all means they should be enrolled in the Sunday school. Every possible effort should be made to assimilate them as thoroughly as possible and as quickly as possible. The first two weeks mean much as they form their conception of the Church. If the Church in the League or otherwise has a recreation program, by all means enlist them in this. Impress them that Church

people have the best time in the world. Teach them (and live up to it) that we do not have to go outside the Church for our pastimes and pleasures. With an efficient League, well-organized Sunday school classes, and an atmosphere sympathetic toward young life, young people can be wedded to the Church. But if they are taken in carelessly, no attention paid to them, no provision made for their pastimes and pleasures, worldliness denounced and no substitute offered, you will get but few young people into the Church, and fewer still will be made a real part of the Church. Why not go seriously into the matter of providing the kind of amusements that young lives need under religious auspices? Let the young people know that the preacher and the Church are friends of the young people. They ought to know that the Church is their best friend. It has done more for them than all other orders, societies, lodges, or clubs. Demonstrate that this is true.

The adults that are taken in during the revival ought to be taken in impressively. Deliver us from a slovenly or hurried or perfunctory reception of members. People are joining the greatest institution in the world. I am not a lodge man, club man, or fraternity man, and hence do not know the ceremonies by which people are received into these other organizations. Let us suppose that the initiatory ceremony into a lodge is serious, spectacular, impressive, dramatic. (It is no violent assumption to assume this much.) The middle-aged man who has been initiated into these lodges comes to the altar of the Church to be admitted into an organiza-

tion whose value to him and to society is a million times more than that of any lodge on earth. He has had the impressive, never-to-be-forgotten initiatory ceremonies of the lodges administered by men who did it with dignity and force, but the preacher humdrums the vows in a perfunctory, mechanical manner, without dignity or force. What is the inevitable impression? Beware of hurried or perfunctory or slovenly methods of receiving members.

3. New members ought to be taught their financial obligations. Many preachers fear to stress finances too much at first. They wait till the new members are more at home. I even heard of one pastor who announced that new members would not be expected to contribute anything for the first year. He had no more right to absolve them from their financial obligations than from their duty to pray. It would be quite as appropriate to announce that new members would not be expected to pray the first year. The collecting steward on whose list the new member is to be placed should be brought forward and introduced to the member joining. If any explanation as to the details of the local Church's financial plans is needed, this steward can make it, and there and then secure the new member's subscription for the remaining part of the year.

4. Church attendance ought to be deeply impressed upon the minds of the new members. It is not optional with a Methodist whether he attends the regular services of the Church. It is obligatory. He promises to attend upon the ordinances and support the institutions of the Church. Impress him that he is expected at the Sunday morning, Sunday

evening, and Wednesday evening services. Voluntary absence from these regular stated services is breaking his Church vows. Every service ought to have something in it worth while. It ought to be different from every other service. It ought to be said truthfully that any member missing any service will miss something he can never get at another service. Announce this and live up to it. Perhaps only a small percentage of the older members are present at all three of these services weekly. So much the worse. Grow up a better membership. Some never come. Some come rarely. Some come once per week, some twice, some thrice. Those who come thrice are the salt of the earth. Would that these elect and select souls might be multiplied in the Church! They may be, by impressing the new members that they are expected to be at each of these services unless providentially hindered. The lax views that the average Church member has about attending public worship is appalling. Whether he likes the preacher, the singing, or the people who attend has nothing to do with his obligations. He owes this to God. His soul needs it too.

5. Find something for every new member to do. It is said that Spurgeon always asked the new member what kind of work he was joining the Church to do. He assumed that each member was coming into the Church to help in some particular way. Joining the Church ought to be regarded as a high privilege. Every one joining ought to be assigned something. With the seven committees that are supposed to be active in every Church now, a place

can be found for many more than in former years. Then there are numberless things not committed to committees that the pastor can discreetly ask the new member to do. Starting the new member off right is half the battle. If you can get him to work at once, you have won out. Everything to be done for the Church is important. "Nothing useless is or low." The humble service rendered for God actuated by love is a sublime religious ceremony. "A cup of cold water given in the name of the Lord Jesus shall not be without its reward." The pastor must be resourceful in finding things for folk to do. I once called on a small groceryman to go daily on certain streets and distribute cards announcing the revival meeting. He did it with great fidelity. At the end of the meeting he came to me and said: "I don't know whether I did any good or not, but I do appreciate your calling on me to do this work. I have been a member here seven years, and this is the first time I was ever asked to do anything in this Church." Sit up at night to think out things for your people to do. Distribute the work. Don't depend upon a faithful few. Never let new members go one whole month after joining without being called on to do something. There are a thousand things they can be called on to do besides praying in public. That is only one of a thousand ways in which a man may render service in the Church. Put everybody to work, especially the new members. Start them right.

6. Keep the revival fires burning throughout the year. Do not allow the Church to feel that so soon as the protracted meetings end the time for being

saved is past. Never preach as the closing sermon, "The harvest is past, the summer is ended, and ye are yet in your sins." Unconverted people with a sense of humor could but laugh at a Church that gets desperately wrought up about them during the meeting, feels alarmed lest they might in a moment drop into an eternal hell, gets into a frenzy about them because they will not repent, and then, when the meeting closes, seems to lose interest in them and ceases to worry about their damnation until the next annual revival campaign. Well do they know that, if they are "hanging hair-hung and breath-shaken over the eternal burnings" during the meetings they are in a like danger when the meetings close. Let us not put ourselves and our Churches in that ridiculous light with the unsaved. They are in as much danger of hell after the meeting as they were during the meeting. If our interest is genuine, it must not be intermittent, must not be spasmodic. It must be persistent, must be perennial. Both preacher and people need to keep this in mind. Every service must be more or less evangelistic, especially the Sunday evening service. It ought to be pronouncedly evangelistic. The Evangelistic Committee has a fine field for work fifty-two weeks in the year. The prospects ought to be kept in mind all the time. Special work ought to be done by the committee and preacher to reach these from time to time throughout the whole year. The pastor ought to make his weekly pastoral work look toward reaching some one for the Sunday evening service. In my first year in the ministry there was only one great city Church that I knew of that had conver-

sions in its regular service. That was Centenary Church, St. Louis, Rev. Dr. John Mathews, pastor. He reported conversions every Sunday night during the year. I thought then and I think now that every Church ought to strive for that. In every station this ought to be the ideal. On circuits the evangelistic fires in some way ought to be kept burning during the whole year—revival services fifty-two weeks in the year, special revival services for two weeks in the year. This is a revival Church. Is yours?

The pastor then will show his greatest skill in conservation. All other efforts come to naught unless he conserves. Better get five into the Church and hold them, develop them, make useful members of them, than to get five hundred and let them backslide. Create an atmosphere in your Church conducive to life and growth. Put all your powers and all the powers you can command to fostering, assimilating, and developing the new members. Such a policy will pay. Then we shall not have so many idle members and so many backslidden members. Whatever it may cost, pay the price for efficient conservation.

CHAPTER IX

PASTORAL AND VOCATIONAL EVANGELISM

WHO should hold the meeting, the pastor or the evangelist? A frank discussion of this subject is in order. The authorized evangelists could not hold all the meetings, were that advisable. We have about fifty authorized general evangelists and less than fifty Conference and district evangelists. Supposing there were, all told, one hundred of these authorized evangelists—general, Conference, and district (but there are not that many)—and suppose that each could hold fifteen meetings annually, that would be fifteen hundred per year. To hold a meeting in every Church and preaching place in our Church each year would require about twenty thousand meetings. If no one held meetings but the authorized evangelists, it would require more than thirteen years to get around. It is not now and never will be possible for the authorized evangelists to hold one-tenth of the meetings that must be held annually; hence the pastor must hold the major part of the meetings.

There was a time when it was thought that only men of certain temperament—to be more specific, that only emotional pastors—could hold a revival. That was when we were laboring under the delusion that the hortatory appeal from the pulpit was about the only way to get men to come to Christ. We now know that any pastor who will make the survey,

set up the committees according to the Discipline and this book, and put his own members to work in an intelligent way can hold a successful revival. I helped a brother in a meeting who had long since assumed that he could not hold a revival because he was not emotional and could not make a stirring appeal to the unsaved. He saw the committees set up and trained for work, saw them do it effectively, and when I was about ready to leave him he said: "I have discovered that I can hold a meeting. This meeting has been a success, and there has been no emotional appeal made any more than I can make. In the future I shall try to hold my own meetings." In the course of a year or two he made the survey, organized his committees, and held his own meeting, which turned out to be in all respects a better meeting than the one I had held for him. Many pastors do themselves an injustice by assuming that they cannot hold a revival meeting because, forsooth, they are not emotional. The public emotional appeal is one of the many ways of reaching the unsaved, but it is not the only one. Judging by the records, we can infer that the Master used it but little. Whether he did or did not need not be debated here. Of this much we are sure: it was not his exclusive method.

Every pastor ought to hold a successful revival meeting in his own charge. I think the station preacher ought always to hold the first meeting in his charge himself; the circuit preacher likewise, unless he finds it too much for him. If he holds some in the winter, some in the spring, and some in the summer, he can make the round without outside help. A pastor needs to go through

the agony of a revival campaign with his people alone. There will be created that comradeship that arises among soldiers who fight together on bloody battle fields. Our people must be taught to be loyal to the pastor in his revival efforts. Of the twenty thousand revival meetings held annually, pastors must hold about eighteen thousand five hundred of them. After a pastor has held one, two, or three revival meetings in a place, it is wise to call in outside help. Sometimes a fellow pastor can be secured. This often works well, but he is so liable to be called off to bury some one in his charge or to do something else that no one else but a pastor can do that there is always an element of uncertainty in a fellow pastor's being able to hold the meeting. Moreover, the methods of the fellow pastor may be much like those of the regular pastor and hence will not supplement him, will not do the kind of work which the regular pastor cannot do.

When a pastor "has burned over his territory," has done all that he can do with his organized forces, then he needs to be supplemented by a specialist. Manifestly the Bible teaches that God planned that some men should be pastors and some evangelists. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 11, 12.) For a long time our Church did not make our law conform to the Bible conception of the ministry. We made no legal place in our itinerary for the vocational evangelists. Now we have just such provision as the Bible seems

to contemplate. A man can now be a vocational evangelist, be a full-fledged member of the Conference, and be under rule as truly as is a pastor. "The General and Conference Committees shall be authorized to indorse, recommend, and employ evangelists and direct their labors, whether they are itinerant or local preachers, in accordance with the policies of their respective Boards and in harmony with the presiding elder and preachers in charge in the fields in which the evangelists are to labor. All preachers, local or itinerant, who engage in evangelistic work as a calling shall be required to secure annually the approval of the General Committee on Evangelism or of the Committee on Evangelism of the Conference within whose territory they reside. Upon recommendation of the General Committee the bishop in charge may appoint members of an Annual Conference as general evangelists; and upon recommendation of the General Committee on Evangelism and the request of the Conference Board he may appoint members of an Annual Conference to the office of Conference evangelist. Local preachers who are not appointed by the General Committee as general evangelists, nor by a General Committee as Conference evangelists, may be listed as approved evangelists after being indorsed by a Committee on Evangelism. Conference evangelists are men appointed principally for evangelistic services within their Conference territory, and shall be required to labor some defined part of each year in the pastoral charges of their Conferences; and they may not accept invitations to assist in revivals outside their Conference territory unless the privilege is granted

by their Conference Board of Missions upon the recommendation of their Conference Committee on Evangelism. Members of an Annual Conference may not be given appointments which are nominal in order that they may do the work of evangelists independent of the Committee on Evangelism and the Board of Missions, and they may not be given the appointment of Conference evangelist when it is known to be virtually nominal. General evangelists, approved evangelists, and Conference evangelists shall make reports of their work, the results of their labors, and their financial receipts to their respective committees as often as they may be required. Pastors who require the assistance of evangelists shall, as far as practicable, use the evangelists indorsed by the General or Conference Committees on Evangelism." (Discipline, Paragraph 490, Article XIX.)

There is in some minds a prejudice against vocational evangelists. The wholesale condemnation of them is no more in order than the wholesale condemnation of pastors, presiding elders, or bishops. They have legal standing in the Church; and if one of them is guilty of anything unethical or unmethodistic, let complaint be made to the committee which recommended him. If he is a general evangelist, this complaint should be sent to Dr. R. L. Russell, Nashville, Tenn.; if against a Conference evangelist, to the chairman of the Conference Committee on Evangelism. The offending brother's case will be regularly and legally investigated. If guilty of a serious offense, he will be deposed from that office. It usually happens, however, that the offending brother

is not an authorized evangelist. The law requires every one doing vocational evangelistic work to get the recommendation of a committee and be under rule. No man can appoint himself an evangelist. A bishop cannot appoint a man an evangelist until he is recommended by a committee; but as a matter of fact we have local preachers who are engaged in vocational evangelistic work who have not been recommended by a committee and have not been appointed by a bishop. We need a law to penalize any man who thus appoints himself an evangelist. He is a free lance. He is not under the rule. He does many reprehensible things that bring vocational evangelism into disrepute. We need a law to silence and penalize him. If every man doing vocational evangelistic work (and the law now says that he must have the recommendation of a committee) were under the supervision of a committee and appointment of a bishop, nearly all the complaints against evangelists would disappear.

Our pastors are urged in the Discipline to employ as far as is practicable evangelists who are thus authorized. We have good and great and gifted men who are duly appointed, who are just as loyal to the Church as pastors or presiding elders, who love the Church, and who are winning multiplied thousands to Christ. Employ these men. They are mighty champions for the great doctrines of the Church and promoters of its great movements. We need both pastoral and vocational evangelism in our Church. Our law provides for both. Let us use both to the best possible advantage.

CHAPTER X

ST. PAUL, THE GENERAL EVANGELIST

ST. PAUL still maintains the primacy among evangelists. Modern times have produced some evangelists of marvelous power—Moody, Sam Jones, Billy Sunday, and Gipsy Smith will shine as stars of great magnitude as long as time lasts and humanity appreciates the work of mighty men of God. But the one star of first magnitude that transcends and outshines all others in the galaxy of great evangelists is St. Paul. I know not what the future may produce in the way of evangelists, but this I know: that up to this date St. Paul is preëminent among all the great luminaries that shine in the evangelistic heavens. St. Paul could not be ordinary in any sphere. As a statesman he doubtless would have gained eminence; as a philosopher he would have been among the greatest; as a theologian, missionary, and evangelist he has no equal in the annals of history.

Paul had a very definite and a most glorious conversion. Judging from the record, he never had a doubt about the deity of Christ and his own personal experience of his saving power after the Damascus experience. A hazy experience is not likely to produce abounding zeal. Doubts never made a man a mighty apostle. Paul had an experience. He had experimental religion. He knew whom he had believed and had no doubts about that one being able and willing to keep that which he had committed to Him against that day. I am not

pleading for an experience that can locate time and place of its inception, for I think children ought to be taught that they are in the kingdom and that a personal trust in Christ, followed by obedience to his will, will keep them in the kingdom. But I am pleading for such definite conscious dealings with the Lord all along throughout our ministry that we shall speak boldly and authoritatively of God's personal dealings with us. Whatever it may cost, the evangelist—be he pastoral or vocational evangelist—must have a definite personal experience of Jesus' saving power. Without this, without the witness of the Spirit, he dare not attempt to evangelize. When Bishop Thoburn said, "I know Jesus Christ is alive and doing business to-day, for I have been face to face with him myself," he was but expressing what Paul knew day by day in all his great evangelistic tours. With this basic fact—an experience of Jesus's power to save to the uttermost all who come to him—Paul had the necessary foundation for making an efficient evangelist. Let all who have not such a glowing and glorious experience either retire from evangelistic work or wait before Him till such an experience is theirs.

Paul had a definite call to his work. To Ananias, who was sent to take the last human step in the conversion of Saul of Tarsus, God said: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles." (Acts ix. 15.) Paul said: "Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8); "Depart: for I will send thee far hence unto the Gentiles" (Acts xxii. 21). These

scriptures—and others equally pertinent might be cited—teach beyond doubt that Paul realized unmistakably that he had a definite and specific call to do the work he did. Such a definite call heartens a man in the midst of the discouraging things he meets in the ministry. A consciousness that he is led of the Lord emboldens a man who without this consciousness might give up the work. Every man doing the work of an evangelist ought to be able to say, “I’m just where God wants me to be, and to the best of my ability doing exactly the work God wants me to do, and doing it as best I know just as he wants me to do his work.” No difficulties daunted Paul; neither persecutions nor prisons, perils by land or sea, had the least effect on him. He was under orders. He was doing business for the King. Blessed is he who knows that he is called and carries with him a sense of God’s presence.

Paul’s Humility.—Paul was brave, courageous, and heroic, but not egotistical. “For I am the least of the apostles, and am not meet to be called an apostle.” (1 Cor. xv. 9.) “Unto me, who am less than the least of the saints, is this grace given.” (Eph. iii. 8.) How any one can be less than the least I do not know, but of this I am sure: there was no cocksure, self-confident air about St. Paul; although made the leader of the Church, though caught up into the third heaven, where he saw and felt unspeakable things, yet he was never vain or puffed up. God’s great servants have great faith in him, but are not inflated nor egotistic, nor do they assume a condescending attitude toward their fellow men.

That rare virtue, sweet humility, is peculiarly attractive when seen in a great soul like Paul.

The Gist of His Preaching.—All Paul's preaching was Christocentric. Christ was in all, over all, and above all. The excerpts we have of his sermons and his Epistles all fairly bristle with the thought of Christ. He was possessed, if not obsessed, with the thought that the world's only hope is in Christ. "Christ Preëminent" would be a good key word to Ephesians, Colossians, Galatians—indeed, to any and all the Pauline Epistles. To the Church at Corinth he states that when he came among them he determined to know nothing among them but Jesus Christ and him crucified. The philosophy of the Greeks, the polished oratory of the orators, the rhetoric of the rhetoricians he could have used, but he counted them as dross. His consuming passion was to present Christ. Paul never dealt in superficial matters, never used enticing words of man's wisdom. He presented the majestic, magnetic Christ as the sole and sufficient cure for all the world's ills. He is the panacea for all our woes. He supplies all our needs. "We are complete in him." "My God shall supply all your needs according to his riches in glory by Christ Jesus." Paul was absolutely sure that he had the cure for all the sins and sorrows of the world. Why should he turn aside to ephemeral issues? Why should any evangelist? Nonessentials are an abomination in a revival meeting. The poet later expressed the ruling passion of this great man's life:

"'Tis all my business here below,
To cry, 'Behold the Lamb!'"

Judging by what one may see in homiletic reviews and in excerpts from sermons in newspapers, I fear that Christ does not have the preëminence in pulpits to-day that he had in Paul's pulpits.

Paul the evangelist lived the crucified life. "I am crucified with Christ." (Gal. ii. 20.) Paul was as impervious to the ordinary allurements of the world as a dead man. The mercenary motive, the desire for honor and preëminence, the lust of the eye, and the pride of life had no more effect upon that great evangelist than they have upon a corpse. He who has been to Gethsemane and Golgotha with our Lord comes to an audience with a strange power unknown to men who have not been crucified with Christ. This was no vapid profession or extravagant boast with St. Paul. His whole life corroborated this declaration. O for crucified men for pastoral and vocational evangelistic work!

This general evangelist was led of the Spirit. He led the Spirit-filled and the Spirit-guided life. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." (Acts xvi. 6-10.) This passage reveals the policy

of St. Paul in his entire evangelistic career. He obeyed the Holy Spirit. He dared not go where the Holy Spirit forbade his going. He dared not refuse to go where the Holy Spirit called. His spiritual ears were so sensitive, so acute, so responsive to the leadings of the Spirit that he seemed nearly always to know the mind of the Spirit. Why not? "In all thy ways acknowledge him, and he shall direct thy paths." "The steps of a good man are ordered by the Lord." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." In all those perilous voyages, in dangers by land and sea, in prison cells and at the bar in the courts, Paul knew that he was led of the Lord. Blessed is the man who is led of the Lord in the whole program of his life!

Paul was an evangelist of incomparable tact. When he came to Athens, that city of culture, refinement, and intellectual conceit, he saw the altar erected to the unknown God. With the tact and skill of a master workman, he began by telling them that he knew about that unknown God. A less tactful evangelist might have begun by denouncing their idolatry. The fact that they had erected an altar to a god whom they did not know gave Paul an opening, a point of contact. With an adroitness incomparable, he moves from this up to presenting Jesus. Although Spirit-filled and Spirit-led, although a crucified man, wholly given to the propagation of the gospel, he still needed to use common sense in dealing with humanity. When a man thinks that his piety and his prayers, his visions and his illuminations, can be offered as a substitute for common sense in dealing with humanity as it is, he needs to

study the work of this consummate tactician in evangelistic work. Paul does not hesitate to avow his conscious effort at adaptability. "What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." (1 Cor. ix. 18-22.) Was there ever his equal in adaptability? His versatility seemed unlimited. His willingness to become all things to all men that by all means he might be able to save some ought to be a rebuke to any evangelist so set in his ways that he is not flexible to meet the diversified cases with which he must deal. Sanctified common sense and religious tact are as indispensable to a great evangelist as are some more conspicuous gifts that are oftener thought of. If we had a record of Paul's personal dealings with the multitudinous cases he dealt with personally, doubtless it would make "Twice-Born Men" look ordinary. We have enough to see how exceedingly tactful he was in dealing with human beings with all their frailties and prejudices. We

shall always think of Paul the evangelist as Paul the master tactician.

Paul's Zeal.—Paul was an enthusiast. He was never apathetic or half-hearted about anything. He was whole-hearted or nothing. He had such a vision of the sinfulness of sin and the glory of salvation that he could not be cold, mechanical, or professional in his evangelistic work. Doubtless he was often called a crank or a fanatic, but his only defense or explanation was, "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us." (2 Cor. v. 13.) The love of Christ impelled, propelled, and compelled him to do unusual things. His boundless zeal attracted attention and provoked adverse criticism. His unquenchable enthusiasm and his invincible ardor made him irresistible. Did any other evangelist ever have such indomitable zeal? His zeal could not be dampened by ridicule nor abated by persecution. Among friends or foes, by land or sea, at home or abroad, he pressed unrelentingly on to save all men. Pastors who are too economical with their energies or evangelists who are afraid they will break down from overwork might take lessons from this man of God.

These are some of the things that account for Paul's greatness as an evangelist. The reader is advised to reread the latter half of Acts and all the Pauline Epistles, and then, without reference to this chapter, make out a list of things which he thinks account for Paul's greatness as an evangelist.

CHAPTER XI

EVANGELISM IN THE SUNDAY SCHOOL

THE Sunday school is our largest evangelistic opportunity and, hence, our gravest responsibility. Efficiency here is most effective, and inefficiency most deplorable. It is extremely important that the pastor have a right conception of the objective of the Sunday school. To lead every pupil who has reached the years of discretion to accept Christ as his or her personal Saviour and to train every Christian to active and efficient service is the objective of the Sunday school of to-day. With this clearly defined objective, one can easily determine the degree of efficiency his school has reached. If every person in the school has professed faith in Christ and united with the Church, he may call the school fifty per cent efficient. That is to say, let committing the students to Christ and bringing them into the Church count half. If every Church member is being trained to do some actual service for God, humanity, and the Church, he may count that fifty per cent. All who are old enough for membership in the Church and every Church member being trained for Christian service make a school one hundred per cent efficient.

Beware of placing the emphasis elsewhere. It is easy to have an obsession for numbers. It is well to have a holy ambition for the school to reach the largest number possible. If to do good to one hundred is well, to do good to two hundred is better. But to lose sight of the higher objective in our scram-

110 *Modern Evangelism on Fundamental Lines*

ble for numbers is unworthy of those engaged in this high and holy business of conducting a Christian school. There are many questionable methods of running up the attendance—a mere spasmodic spurt, by competition, by offer of prizes, by emulation of various and sundry kinds—but usually these do not leave a sufficient residuum to justify the efforts. All ephemeral and evanescent convulsions have a tendency to obscure the real objective. The pastor must keep always as his polar star the objective mentioned above.

Sometimes there is a craze for record-keeping and system. That records ought to be carefully kept, no one denies. Surely all God's work ought to be done decently and in order. A chaotic, slovenly school is a reproach to the leader and doubtless offensive to Almighty God. But if fussy secretaries and contentious superintendents make the record-keeping and the system offensive, the very end for which the school exists is defeated. The school does not exist to keep records and have a perfect system, but we keep records and have system in order that the objective of the school may be realized. The records are kept for the school, not the school for the records. Keep primary things as primary and secondary things as secondary.

Good order, prompt attendance, the best and most up-to-date methods in pedagogy—all that is known about making the school—should be utilized. Every superintendent, departmental superintendent, and every teacher ought to attend every training school that it is possible to attend. They should likewise read every available worth-while book that would

increase their efficiency in this work. It is hardly possible to overemphasize this. But let no teacher or superintendent get so infatuated with some feature of management or some phase in pedagogy that he will get this all out of proportion with other important matters. Immature teachers and superintendents are liable to do this. In so doing they will likely lose sight of the main objective of the school. Let every one connected with the great Sunday school program, from the General Secretary and the Sunday School Editor, Conference superintendents, presiding elders, pastors, local superintendents, and teachers, get the ultimate aim of the Sunday school as clear in their minds as the noonday sun. "Every pupil enrolled in the school (who has reached the time of discretion) a member of the Church and every Church member in training for service." All the machinery, from the offices in Nashville down to the smallest piece of machinery in the remotest rural district, should be organized for this end. Then there will be but little lost motion. A clearly defined objective is necessary to efficient service anywhere, especially in Church work. Let this objective be rooted and grounded in all who have to do with Sunday school work.

How can a pastor create this conception in his Church? First, it must be regnant in his own heart; not simply an acquiescence to this notion, but a passionate conviction that this is the chief end of the Sunday school. Unconscious influence will emanate from him if he cherishes this abiding conviction. When he is wholly unaware of it, he will be influencing his Sunday school workers on this line.

Then he should make a conscious effort to bring all the workers to his viewpoint. The general superintendent will naturally come first. By casual association, by definite conferences, by placing proper books in his hands, by getting him in touch with the leadership of the Church at large that see it this way, by all legitimate means let him persist until he has brought the general superintendent to his viewpoint of the Sunday school work. The next would be the departmental superintendents. If the pastor and the general superintendent have definite views that coincide, it will not be so difficult to bring all the departmental superintendents to the same views. The pastor and he will confer as to the sanest and most effective methods to bring all the departmental superintendents to the right conception of the school's work. Then comes the task of bringing all the teachers to the same viewpoint. If all the teachers and officers can be brought together in the council monthly, there will be a good chance to infuse these notions into the leadership of the school. Incidentally it can be asserted or assumed from time to time. Before Decision Day it ought to be given very thorough consideration. At this time the pastor and general superintendent can usually tell whether they have the genuine coöperation of all the teachers. I do not hesitate to say that a teacher who cannot be brought to this viewpoint ought, after all efforts have failed to bring him into sympathy with this conception, to be relieved from the duty of a teacher. He may be learned, he may know pedagogy, he may have the knack of teaching, but why retain one who will not contribute in his work to the main purpose

of the school? He may be imparting valuable knowledge of the Bible. But what use have we with Bible knowledge that does not produce righteous living? Holding the truth in unrighteousness received some severe rebukes by the great St. Paul. A pastor and general superintendent should have a staff that is in harmony with their purpose in running the school. Let them never give up until they realize this ideal. It is possible. It is highly desirable. It is indispensable to the highest efficiency.

The organized Bible classes are our best opportunity for adult evangelism. The members of the organized classes are already socially and intellectually assimilated. Naturally they are by all odds the easiest to reach for Christ. The last revival campaign I held in my own Church resulted in a large number of additions to the Church. There was a goodly number of adults on profession of faith. Subsequent to the meeting, while studying the advantages of the organized Sunday school class for evangelistic work, I investigated and found that every one of the adults received on profession of faith was a member of some organized Bible class. This is very significant. In the first place, the classes get the susceptible ones. Men who can resist the invitations of the fellows getting members for the Bible class can also resist the invitations to attend the revival meeting. Men who are too engrossed with their own affairs to attend the Bible class are liable also to be too much engrossed to attend the revival meeting. It is more and more becoming true that our best opportunity for adult evangelism is with the organized Bible class. The vocational evangelist with his

ability to attract the man of the streets will often get the people who do not attend the Sunday school; but the regular pastor, using the usual pastor's methods, will not get much beyond the Sunday school constituency in the meetings he conducts himself. Hence the importance of getting the whole community into the Sunday school. Every legitimate effort should be made to enlist and keep enlisted in the Sunday school every adult in the community.

The non-professing Christians in the class afford a fine opportunity to train the Christian members to work. There is already a friendship, a fellowship existing between them and the unsaved members. The discreet pastor can assign certain non-Church members to certain Christians in the class as his or her special responsibility. If the teacher of the class is a soul-winner, he has the finest possible chance for personal work. Let there be a private understanding between the pastor and the teacher that each member of the class be brought to Christ during the revival if possible. This work can and ought to go on more or less all the year through, but observation leads me to say that the best time for reaching the unsaved members of the adult classes is in the revival meeting. You have the atmosphere, the continued services, and many other factors that make it easier then than between revival campaigns. It is better than the Decision Day for obvious reasons. Your Decision Day is planned largely for children. While all must be converted and become as little children, they are not usually anxious to appear as little children before they are con-

verted. It is rare that grown people come to the altar to confess Christ in the same class with the little ones. I once saw it otherwise. After all the children had made profession convicting power fell upon the adults and they flocked to the altar. Ordinarily, however, you will reach the adult members in the annual revival better than on Decision Days. Let the class, the Church, the pastor, and all concentrate on getting all the adult members of the Sunday school into the Church during the revival campaign.

An Exasperating Experience.—Many pastors have the distressing experience of seeing a large number of men who have attended the Bible classes going away before the preaching hour. What shall he do? Some pastors have made the mistake of publicly complaining and even denouncing the men for going away. This is a blunder. He who does it will not likely get them converted in his revival meeting. He will thereby create a chasm that will be hard to span. Rather than complain and denounce, let the pastor ask himself why the men attend the Bible class and do not attend church. Can he not offer something as attractive, as helpful as the class? Whatever he does, he must not impress them that he is not in sympathy with them. Better get men to the Bible classes than to nothing. Let them come and get into fellowship with the other men, who finally may bring them into the Church. Attend their banquets, enjoy their successes, boost the class from the pulpit, help to recruit members for it, be big enough and broad enough to rejoice at the success of the class, even if it seems

to reflect upon your ability to hold them to the preaching service. Jealousy is little and contemptible. Keep in the most sympathetic touch with these classes and finally win the men for Christ.

When the pastors enlist the more than one hundred and fifty thousand Sunday school teachers in soul-winning, we shall have a vast army of our best men and women engaged in this great work. Every pastor knows that thousands of these teachers do not yet feel their personal responsibility for the salvation of the children in their classes. The General Office in Nashville has been diligent for many years trying to instill this thought in the minds of the thousands of teachers. They regret and all the pastors regret that some are not yet enlisted. Sunday school teachers are, or ought to be, our very best people. If they cannot be enlisted in soul-winning, who can? They, too, have the best opportunity. If proper relationships have been established between the teacher and pupils, no one else has so good a chance to help them spiritually as has the teacher. Let no teacher feel that pedagogical efficiency is a substitute for personal work with the pupil with reference to leading him or her to accept Christ as a personal Saviour. Pedagogical efficiency ought to be a factor in reaching this very end. Let no teacher feel that a large attendance and well-prepared lessons are a guarantee that he or she is doing the best possible work with the class. Good attendance and well-prepared lessons ought to ultimate in making useful Christians out of all the class. If not, to what good is all this effort anyway?

Let not the Sunday school people be deceived.

It has been commonly reported that more than eighty per cent of those coming into the Church are from the Sunday school. This is no guarantee that the Sunday school is efficient in winning pupils to Christ. A vast majority of people who join the Church are in the susceptible age. When revival meetings are held where there are no Sunday schools and no Sunday school workers, eighty per cent or more of the converts will be children of Sunday school age. From ten to twenty is the time for reaching humanity for any cause. Many times good revivals are held where there is a Sunday school and nearly all the pupils are brought into the Church where the influence of the Sunday school teacher was negligible. In other words, the big job of the Sunday school leaders and the pastors is to enlist and train these teachers to be soul-winners. All too frequently the pastor or the evangelist does the work of bringing the children to a decision.

What per cent of your school are in the Church? What per cent are being trained for service? Name the numerous kinds of work people may be taught to do in the Sunday school.

CHAPTER XII

DECISION DAY

DECISION DAY has proved to be so helpful in winning children that no pastor can now afford to leave it off his calendar. The writer well remembers his first crude effort at holding a "Decision Day" in his school. Looking at it retrospectively, I cannot conceive how one could have done it more awkwardly than I did. But year after year I kept on trying it. I had no model in the beginning. The First Church in Memphis was the only one, so far as I knew, that had the priority over my feeble effort. I gathered information for the Sunday school experts and watched others as they began the same kind of work. By persistence I learned how it is done. In all my recent pastoral charges I have succeeded in getting all the children committed to Christ and into the Church except where parents got in the way. During my last three pastorates every child old enough to join the Church has been reached except where there was parental interference. There is no other phase of a pastor's work more important than this and none other where he needs more skill and tact.

As To the Time.—After many years of experience in this matter I am convinced that there should be two Decision Days in each school annually. Easter is and ought to be one; the other one should be in October. It is the reaping time for the year. The harvest should be gleaned twice per year. Many

children do not remain through the year. Some are there in the spring who are not there in the autumn, and *vice versa*. While children should be taught to make this committal at any time, yet there is more likelihood that it will be made during the preparation for Decision Day than at any other time. Hence, in order to do thorough work and let no one slip by, I have found it best to have two days, one in the Easter time and the other in October.

Preparation for the Day.—The time having been set months in advance, ample time is allowed for getting ready. The pastor and general superintendent should have careful conference about the preparation. Then it should be laid before the "Workers' Council," if there is one. If not, call a meeting of all the teachers and officers and take time to impress them with the supreme importance of this day. Whether in the regular Council meeting or a special meeting called for the consideration of Decision Day, let the pastor and superintendent come to this meeting profoundly concerned about adequate preparation for this great day. Simply announcing it and exhorting teachers and pupils to be ready for it is but little better than nothing. Each teacher should make a survey of his or her class and at the second meeting bring these names, the names of those who are not members of the Church, to the meeting. In the first conference they are advised to make the survey to find how many are not Church members. The teacher should first make the effort himself or herself to reach the pupil. Much prayer and great tact will be needed. By all means have private interviews with the pupils. The parents should be

taken into the confidence of the teacher and their coöperation secured. If the children are willing, but the parents antipathetic or apathetic, the teacher should confer with the departmental superintendent, or the general superintendent, or the pastor. She will use her discretion as to which of these to call in first. She should never give up until all of them have tried their skill to bring the recalcitrant parents into line. The amazing stupidity and colossal ignorance of some parents will depress the inexperienced workers. I have known a number of cases where all of us failed and the children were not reached. In all cases where sufficient time has elapsed it has been ruinous. One girl grew up and went astray. Dying in disgrace, she reproached her parents for having kept her out of the Church when she was so anxious to be a member. The last words they heard from her were her bitter wails that she was lost and that they were to blame for it. In another case a boy of twelve was kept out of the Church by his parents on the ground that he had quarreled with his sister and hence was not fit to join the Church. (No one knows how many quarrels the parents had, and yet they were members.) He afterwards broke their hearts and sent them down to premature graves. Jesus uses the most terrific and alarming language about those who offend one of these little ones. If all the parents who have offended their little ones had had a millstone hung around their necks and then cast into the depths of the sea, the bottom of the sea would be a rich depository of millstones.

The pastor and general superintendent should have

a conference with each departmental superintendent some weeks before Decision Day to see how they are progressing in winning the children for that day. If possible, get all the children committed before Decision Day. Make it public profession day. Some of the departments will need help. Let the pastor and superintendent afford the needed help. Some departments will have the matter well in hand and they only need commendation. Others will have to have much help. Some departmental superintendents and some teachers will not know how. Others will not care. Whatever the difficulty, the pastor and general superintendent must overcome it. If those who should do it do not do it, the pastor and general superintendent should take that department in hand. Never allow Decision Day to arrive without every pupil in the school having been dealt with personally and privately as much as is needed to reach him or her. This will require great persistence and diligence on the part of the pastor and general superintendent, but what is more important than this? Leave off everything else, if need be, until after Decision Day. Do this well. Look after every detail. Neglect no child. Exhaust yourself with all the unwise and indifferent parents. Inspire every teacher and every superintendent to do his or her best to have every one ready to make the public profession on Decision Day.

Decision Day.—The great day having arrived, it behooves all to be at their best. However careful and painstaking the preparation has been, much yet remains to be done. The program on Sunday morning will depend on the buildings. Supposing

you have a building with separate departmental openings, you will hold as many services as you have departments in which there are persons to be reached. The pastor should preach as many sermons as there are separate departments that morning. Let him begin with the Junior Department. He may bring on this day the most advanced class from the Primary Department into the Junior service. After a song that they can sing and a prayer that they can understand, the pastor in the simplest language possible without any emotional appeal tells them what they need to do. "Trust and Obey" might be the subject. After explaining what it is to trust and obey Jesus, he asks for all who want henceforth to trust and obey Jesus to come forward. Again he prays, commending these little lives to God. Then he has the departmental superintendent to take the names of all who think they want to join the Church and tells them when the class for instruction in Church membership will meet. This service should not exceed fifteen minutes in length. Thence to the Intermediate and Senior Departments. Here he preaches a brief sermon, perhaps telling the young people how to get forgiveness of sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," would not be a bad text. The sermon should be a plain didactic effort to teach them how to be saved—certainly no emotional appeal. Then he asks all who are not Christians who want their sins forgiven to come to the front. Again he prays for the forgiveness of their sins. Here it may be well to ask all who have confessed their sins and

asked God to forgive and feel that he has forgiven them to take your hand. Then the superintendent of that department takes the names of all who think they want to join the Church. Of course no trained pastor will receive them into the Church that day. He will tell them when the training class for that department will meet for instruction preparatory to joining the Church. This service should not consume more than fifteen or twenty minutes. Then to the Young People's Department. A brief discussion of some Bible hero or heroine and an appeal to enlist ought to be made. If proper preparation has been made, those in this department who are not already Christians can be reached in this service. All who make a profession of faith in this service may be received into the Church that very day at the morning hour.

Beginning Monday at a suitable hour, the pastor should meet the Primary-Junior group for instruction for Church membership. At the earliest moment possible he ought to see all the parents of all the children who have enrolled as candidates for Church membership. Get their coöperation, if possible. The sooner you get to them after the Sunday morning service, the better. Many of them may be seen Sunday afternoon if you have kept that afternoon clear for that purpose, and that you ought to do. If you meet the Primary-Junior group at three in the afternoon, you could meet the Intermediate-Senior at four. Meeting them every day is preferable. If this can be done, you can have them ready for Church membership the following Sunday.

Let us go back now to the one-room or two-room

house that does not permit the several services consecutively. In that kind of building, let the Beginners and the smaller Primary students be sent out of the room. They should not be in the room when the sermon is preached. Arrange in advance some plan to provide for them elsewhere. This is important. Arrange the older Primaries on the front seats, Juniors on the next, Intermediates next, and Seniors next. Sing a simple easy song that all can sing. Preach a plain sermon on, say, "Five Reasons Why All Children and Young People Should Be Religious." At the close of this sermon have all who are already Christians and members of the Church to stand. Then ask those who desire to be Christians to stand. Then ask all who stood on the second proposition to come down to the front. In the fewest and simplest words possible tell them how to be saved. Have them kneel and pray for their immediate salvation. While still on your knees ask all who have accepted Christ as their Saviour to take your hand. If all the younger element in the Sunday school make a profession, you might then make an appeal to the grown people. Sometimes the sight of the little ones committing their lives to Christ touches some unsaved father or mother. Utilize whatever psychological advantage may arise out of this service to reach grown people. Then the children should be placed in classes for instruction according to their ages. Parents should be consulted just as is suggested above.

Receiving the Children into the Church.—This should be a great occasion. Set the time. Advertise extensively. Have the parents of the children pres-

ent. At the proper time call all the children to be received into the Church to the chancel. Ask the fathers and mothers of the children to stand in a row just behind the children, preferably parents just behind their own children. Supply each child with a hymn book. In the training during the preceding week you have gone over these vows and the answers, so that when you read a vow they know at once to reply with the answer. The most unpardonable thing I have ever seen a preacher do in receiving members is to read the vows and then say, "The answer is so and so." Let it be hoped that no such thing will ever happen again in a Methodist Church while the world stands. Our ritual is beautiful and impressive when properly used. The initiatory rites in clubs and fraternities, if slovenly gone through with as some preachers receive members, would not be the least impressive, nor would the candidate think he was joining anything worth while. Take time to impress the children that they are joining the best institution in the world. Teach them that, though they may live to join many clubs and fraternities, they will never join any other institution that stands for so much as the Church does. Bring the fathers and mothers into the service as our ritual provides. Make it a great day for the parents. Send the children away feeling that they are members of the best organization in the world.

It would be going beyond the province of this chapter to discuss the development of these children after they join the Church. I cannot refrain from saying that to tell them, now that they are members of the Church, that they must be good, say their

prayers, and so forth is about as wise as to say to a newborn babe: "You are now in the world. Take your nourishment and grow up to be a strong man or woman." They will need protection, nourishment, training. The skillful pastor will spare no effort to get them to doing something that will identify them with the work of the Church and develop them in service. The large Church with its Junior Church can solve this. The major part of our Churches cannot have a Junior Church simultaneous with the Senior Church. In that case the pastor can preach monthly at the morning hour to the children. Indoctrinate them. Encourage them. Feed them on food convenient for them. It is a joyous service. It is pleasing to the Master.

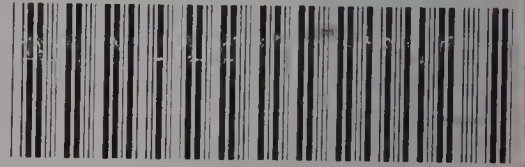
Decision Day properly prepared for, wisely carried out, and faithfully followed up is of inestimable value to the Church.

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